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THE PLEAS OF THE PATRIARCHS.

I have had many interviews, some of them with very interesting and very distinguished people, but none of them stand out more vividly than those which I had in September with the Greek and the Armenian Patriarchs in their official residences in Constantinople. I have decided to let these fathers of their people speak to the readers of this paper in their own words.

It was a beautiful Friday afternoon (the Turkish Sunday or Holy Day) when I went with Miss Pauline Allen, one of the Near East Relief workers, to see the Greek Patriarch. As we drove across the Galata Bridge over the Golden Horn into Stamboul, the Turkish quarter of Constantinople, we had to be exceedingly careful, for the red-fezzed Turks were swarming everywhere, waving flags and giving vent to their exultation at the victory of Kemal's army and to their hatred of "Christian dogs". Many times, as we were obliged to come almost to a stand-still in the narrow, crooked streets, they peered into the car with scowling, suspicious faces, and from all the windows and doors of the houses, so close that one could almost reach out and touch them, waved the red flags, reminding one of the bloody record of the Turks throughout their history.

The Greek Patriarch, Meletios, is a fine-looking man in the prime of life, who would attract attention in any gathering. While his face showed plainly the great strain upon him for the past few weeks, and although he had just heard the details of the martyrdom of the Patriarch of Smyrna, and knew that a similar fate might be his at any time, there was no trace of excitement, no nervousness, no lack of poise. The grasp of his hand was firm, the tone of his voice clear, but earnest, sometimes wondrously pathetic, his eyes, showing more than any other feature the depth and strength of his emotions. He spoke without hesitation and with an intensity of conviction which was most impressive, and Miss Allen took stenographic notes as the Patriarch said:

"The divisions among the Christian nations are giving the Turks new life and hope. Great Britain seems to be the only nation which realizes the real situation. If Great Britain should fail to check the Turkish advance, it will be a lasting disgrace to Europe, and even to America, that no nation gave Great Britain cooperation to prevent continued Turkish atrocities. If the American Government thought it to be its duty to intervene to make the world safe for democracy against the assaults of Germany and to uphold the ideals on which the United States Government is based, why should she not consider it her duty to continue to uphold the same ideals, and to prevent these awful crimes against humanity, to say nothing of democracy? All the Eastern Christians look up to the United States, and it is hard to understand her refusal to take action to protect the innocent and helpless from outrage and slaughter. It is believed by our people that the United States could prevent the atrocities if she declared positively that they must cease.

"For all the other things that your people have done for the Eastern Christians, we thank you. Your visit gives me the opportunity to express, in the name of the Greek Christians, our gratitude to the United States, and especially to the Near East Relief, for assistance to the refugees of Smyrna. This help is as the myrrh and spices and the clean shroud, which Joseph and Nicodemus furnished for the burial of our Lord, for it is indeed the Christianity of Asia Minor which has been entombed. The Seven Churches of Asia, to which our Lord delivered his last message on earth have lived through the centuries despite persecutions and martyrdom. In the Caucasus and Anatolia, the three million of Armenians and Greeks, who before the Great War represented Christianity, have been massacred or driven into exile. The fires of the conflagration of Smyrna light up this ancient Christian city as the funeral pyre of the martyrs. We can but think of the promise of our Lord in his Patmos messages to the angel of the Church of Smyrna, "Be thou faithful unto death and I will give thee a crown of life."

"The Metropolitan Arch-Bishop of Smyrna, was invited to come to the headquarters in Smyrna of Noured-in-Pasha, and upon leaving the Conference he was immediately attacked by a band of Turks, gathered for the purpose, who beat, stabbed, mutilated, and finally killed him. Many Greek priests were also killed after awful torture. All of the men between 17 and 45 have been torn from their families at Smyrna and deported into the interior to almost certain starvation and other forms of death. The fairest girls and women have been outraged, taken to harems or killed, and hundreds of thousands have been driven from their homes and today have practically nothing - no home or land, no shelter of any kind, no clothes except the ragged ones they are wearing, no food, no money to buy food, no chance for employment, in most cases the men of the family killed or deported, and only the mothers and children left. My own country, Greece, is bankrupt, and cannot maintain in comfort the present population. And today we learn that Eastern Thrace is to be turned over to the Turks, which means that seven or eight hundred thousand more Greeks will have to leave their homes in Eastern Thrace, or be massacred by the bloodthirsty Turks. It is the blackest page in modern history."

And then the Patriarch, with the same feeling which a father would show for his own children, said:

"What can be done to save my poor despairing, dying people? We must appeal to your people to save them from starvation, disease and death. God has blessed you with food and clothing, and you have big hearts. Take your people our thanks, but ask them to continue to help us in this day of death."

I told the Patriarch that I would convey his appeal to our people, and furthermore stated that if I had the power I would call upon the manhood of my country to protect them from persecution and extermination.

The following day I had a conference with the Armenian Patriarch, Zavan, at his home near the Pera quarter of Constantinople.

tinople. His attitude was that of one who "was acquainted with grief," who was accustomed to evil tidings. And yet he did not speak as entirely hopeless--rather as one who, while grieved and burdened by the tragedy of his people, was alert, and determined to do all in his power to save the remnant. Miss Allen acted as interpreter, and Miss Morton took stenographic notes, and the conference lasted for over an hour, and only a small part is quoted here. The Patriarch said:

"My reliable information from eye-witnesses is that the Turks did not start to burn the town for three days. It was started first in the Armenian, and then in the Greek quarter. The Turks went into the houses and killed the men and women there, and that is why the foreign newspaper correspondents saw so few dead bodies in the streets. After they had finished looting the houses, the Turks set fire to the Armenian quarter, so that it is impossible to figure out how many they killed. They kept the fire going by restarting it when it burned low. Five times they started the fire that the entire quarter might be destroyed.

"When the fire began, many of the Armenians took shelter in the large Armenian Church, barred themselves in and resisted. Later they fled to the Dominican School, but when the fire reached the school they fled to the pier to try to take the boats, but the most of them were massacred, and the rest were deported back into the interior to meet their death by starvation or the sword."

The Patriarch stopped, overcome by his feelings. Presently, in reply to Questions, he said:

"There were nearly four million Armenians before the war began; now there are less than two million. None of these would remain in Turkey if they could get out. Life for an Armenian in Turkey is almost worthless, because he has no chance to escape if a Turk chooses to kill him and take his property from his family. It is a repetition of the awful atrocities which the Turks have perpetrated deliberately in cold blood throughout their history. All the Armenians would leave, but they are not permitted to do so.

"The Armenians ruled in Cilicia before the country was conquered by the Turks. Afterward when the French took charge, thousands of Armenians went to Cilicia under the pledges of the French Government that they should be protected. But the French made a secret treaty with the Angora Turks, withdrew from Cilicia, leaving the Armenians to their fate. Many of them were massacred by the Turks, and the rest took up their weary march fled from the country, and now there are no Armenians left in Cilicia."

"I asked what he thought would happen if the British should follow the example of the French and Italians--withdraw their troops and allow Kemal's army to enter Constantinople. Without

a moment's hesitation, he replied:

"There would certainly be a repetition of the Smyrna horrors. There are over thirty thousand Turks in Constantinople, armed and organized to obey any instructions Kemal may give, and they may act without waiting for orders. Lists have already been made, the houses noted of those whom the Turks in the city for various reasons have marked for slaughter. There is no safety but in flight."

I asked why the Turks killed the Armenians, and he replied:

"Because the Armenians are Christians, but also because the Turks are jealous of the Armenians; they are more intelligent, they have better schools, and are better educated. There are about five Turks to one hundred Armenians in school. Also the bulk of the commerce and business generally is carried on by the Armenians. The Turks hate the Armenians because they are Christians, are better educated, and are better business men. Jealousy and religious hatred are the causes of the massacres."

And then in the conclusion of the conference the Patriarch made the following touching appeal:

"The Armenians can never forget what the Near East Relief has done for them. The children would all be dead had it not been for you. Now they have performed a miracle by getting hold of all these children and saving them, and we owe everything to the Americans. We want a country where we can live and grow in peace and support ourselves. We do not want to live as we have to now - as paupers, as beggars, by being helped. We want to have a chance to help ourselves. Now every day the situation is growing worse - the misery is augmenting every day. Although the Armenians recognize all that America has done for them, they hope that they will not now be allowed to die while America is aiding the children. They beg that the Turks may not be allowed to massacre all the older ones in the meanwhile. America is far away, and her interest in this country is purely an interest in humanity. Every other country in Europe has political interests, and for that reason we beg America to protect us from destruction. Her human interest would save every one if she would enter into the situation, and not only feed the hungry, but save the rest of us from outrage, torture and death at the hands of the Turks."

I present the pleas of these two Patriarchs to our Christian people that they may decide what answer they will give and how many they will save from starvation.

AMERICAN COMMITTEE FOR ARMENIAN AND SYRIAN RELIEF
ONE MADISON AVENUE, NEW YORK

REPORT OF TRIP ACROSS ARMENIA AND ANATOLIA

BY JAMES L. BARTON

On the 5th of March I left Constantinople for Derindje, the headquarters for the supplies of our Relief Committee, and on the 6th I started down the Bagdad Line with a train of twenty-two cars loaded with supplies and with workers to be distributed down the Line.

The supplies and workers were left at Konia, Adana, Tarsus, with final deposit at Aleppo. I was accompanied by Dr. Gates, President of Robert College, and our plan was to proceed into the Interior by way of Ourfa, Mardin and Harpout and so on out by way of Malatia and Sivas to Marsovan and Samsoun.

On arriving at Aleppo we found that General Allenby had sent orders that we were not to be allowed to go into the interior of Turkey beyond the area of effectual British control. This order was given because of the fact that a few days before our arrival a British Officer in attempting to reach Dirabekir with an automobile had been handled roughly and compelled to leave his automobile and practically everything he possessed, and the fear was that something would happen to us, perhaps worse than that and the British would be asked to rescue us from the hands of the Kurds or Turks.

We endeavored in every way possible to secure change of this order by correspondence and by telegraph but failed. I started then for Cairo as the British Officials at Aleppo had expressed their willingness to have the order changed. At Cairo I had a long interview with General Allenby and secured a reversal of the order with full promise to make the contemplated trip. I at once wired Aleppo to make preparations and Mr. Riggs who was at Ourfa at the time started almost at once with one of our workers in his Ford car by way of Severeck and Dirabekir, reaching Harpout in two days from Ourfa.

In the meantime Dr. Gates found that it was impossible for him to take time for the entire trip and he had started back for Constantinople with his son Moore.

I returned to Aleppo and on the 24th of April at 9:00

in the morning accompanied by Dr. Dodd, Dr. Bartlett, a Representative of the Sunday School party, Mr. Means and Mr. Farnsworth. We had with us on flat cars - two Ford Touring cars and one two-ton Reo Truck, with some supplies for Mardin and equipment for our own journey which included over a ton of gasoline as we knew none would be found again until we reached Constantinople.

At Tel-Abiadh we reached the limit of British control and found that we had three or four days to wait before the weekly Turkish train would be in. Mr. Weeden who had been located at Ourfa met us with one of our two-ton Reo trucks and Dr. Dodd and I went up to Ourfa for a day and got thoroughly in touch with the work there. We did not reach Mardin until after dark on the 28th of April but at the Junction from which we branched from the Bagdad Ry. we were met by the Turkish Mudir and the head of the Jandarmie saying that they had received instructions from the Governor of Mardin to meet us and to afford us any assistance possible.

At Mardin the Governor sent down horses to take us to the City as the Railway Station is at the foot of a Mountain. We were in Mardin on the 29th where the Turk Officials did everything for us possible. Our cars and trucks were unloaded and brought up to the City. We found the Missionaries in good spirits with Mrs. Dewey and daughter planning on going home as soon as Mrs. Dewey gained a little more strength.

On the 30th of April we took to the Roads and were in Dirbekir in the middle of the afternoon. We were met there by the Vali and were his guests until we left morning of May 2nd. He had furnished a house for us and we were royally entertained. We found the condition of the City deplorable beyond power of words to describe. With very few exceptions. The Armenian Houses, churches, and School buildings were in ruins. There was not a Native priest in the City or Ecclesiastic of any kind living. The only Ecclesiastic in the City was an Armenian Catholic Priest who himself was a Refugee from Ezroum, an old and broken-down man but with splendid spirit. He gathered the Armenians together and we met them and it was depressing to see their terror and appeals regarding the hopelessness which shadowed them.

On May 3rd we started for Harpout after having left 100 pounds in Dirbekir to help the Armenians care for 300 or 400 orphans that were on their hands. We were getting along finely to Harpout when a Road gave way under our truck and one of the wheels hung over the precipice which ended 40 ft. below in a roaring torrent, for about three hours. We finally succeeded in getting it back on the Road and started again on our way. This delayed us so we did not reach Harpout that day but camped on the side of the Road. We had hardly got down when Mr. Riggs, Mr. Vrooman, accompanied by the Harpout Vali and the Head of the Military forces at Harpout appeared. They remained in a nearby Village over night and on the morning of Sunday, the 4th, in Mr. Riggs' car the Governor, the Military Commander and myself rode into Harpout. I was in time for the morning services at Mezere, the rest of the party came in about noon. We were in Harpout until Wednesday morning May 7th.

We left Mr. Means at Harpout with Mr. Riggs and Mr. Vrooman to take charge of the Industrial Department in which more than a thousand children refugees were already engaged. We found there that Miss Jakobson had done a marvellous work in holding things together, in gathering about her a great number of Orphans and under most unfavorable conditions had established and was conducting a considerable number of Orphan homes. Too much cannot be said concerning the work she had done single handed and alone.

Mr. Ehman in charge of the German work had left a few days before our arrival and a Swiss woman was left in charge of the German orphan work for the present but they were eager to pass it all over to us as soon as we were ready to take it up.

On the 7th we went to Malatia making the journey in about six hours. There is a good wooden bridge across the Euphratis. In Malatia we got a hearty reception from the Governor who with some 500 Turks was out on the Road to give us welcome. We found here that Armenians were something in the same condition as in Dirbekir, broken and fearful. The Governor who by the way is a Kurd and not a lover of the Turk guaranteed every protection for the Armenians in his power. Incidentally, I might state that we left our Motor truck in Harpout and took gasoline and our individual supply on the two Ford cars for the entire journey to Samsoun.

We were parts of four days in reaching Sivas. We met our worst Roads in that section. There was much rain and more mud. Had we secured permission when we first asked for it to take the journey, we probably would not have been able to get through. We reached Sivas about noon on May 11th and found Miss Graffan and some of our Relief Workers with whom we started out from Derindje, on the 6th of March, there with a tremendous amount of work on hand.

On our way to Sivas a young Armenian rushed out on the Road to intercept us and poured out his heart on the untold conditions under which they were living. I asked him how things were going in Sivas and he replied "They are all comfortable in Sivas and well protected." I said "Hos is that?" and he replied "Miss Graffan is there and the Turks are all afraid of her." When we reached Sivas we found that this statement had much foundation, in fact, but there is not time to dwell on this work which is pretty well known.

On the 13th Dr. Dodd, Mr. Farnsworth and I started for Cesarea. We were there for nearly 24 hrs. and back again at Sivas on the 15th.

On the 16th we started for Marsovan. We remained over night at Tokat where we gathered together the Armenian Committee and talked over the conditions. The next night we stoped in Amasia and did the same. I have never seen more abject and disheartened people in my life. The six members of the "Armenian Committee" that met us in Amasia were still

Turks, they having gone over there four years ago and did not dare to ask to be released. We reached Marsovan on the forenoon of the 18th and took them by surprise as none of our telegrams reporting our coming had been delivered.

We found there Mr. Pye and Mrs. Getchell, also Miss Willard, besides several Relief Workers and a Doctor, with the work well in hand. We were there until Tuesday morning, the 20th, when we drove to Samsoun, reaching the latter place in the middle of the afternoon. We found there an extensive amount of Relief work already established.

We had wired from Harpout to Admiral Bristol in Constantinople that we expected to reach Samsoun on the 20th and hoped there would be some conveyance by which we could speedily reach Constantinople. No answer had been received.

As we came down the Mountain to Samsoun on the afternoon of the 20th an American Torpedo Boat Destroyer No. 149 cast anchor in the bay. Within an hour I met Capt. Kauffman in charge and arrangements were made for starting to Constantinople the next day at rate of 35 miles an hour.

We had made this entire journey without accident; when we started from Harpout each Ford being loaded with 1300 lbs. weight. The only thing injured was a spring which was quickly repaired and was stronger when we reached Samsoun than when the Ford left the Shop. Our gasolene was down to the last 10 gallons. We left the cars for work at Samsoun and Marsovan.

We had all been thoroughly well, only two of us picked up some hostile microbe and had to run to cover for a few weeks after reaching Constantinople but that has passed into memory.

Growing out of this trip that I have described here and also out of fully as extensive a trip in areas under British control covering all of the work in Syria, Palestine and in Celicia and including over 5000 miles of travel, of which more than 2000 miles was made by motor truck, I have been driven to some conclusions as follows:-

1. The Armenian race as it was represented by Armenians in Turkey at the outbreak of hostilities has been horribly stricken in the loss of a great many of its leading Constructive thinkers.
2. I saw no indication upon the part of Turkish Officials anywhere of even a spirit of regret, much less of repentance at what had taken place, and no genuine purpose to deal justly with the Christians.
3. I heard repeatedly long justifications of their acts upon the ground that it was necessary for self-defense; many claiming that the Turks had suffered more than the Christians, and were in greater need of outside aid.
4. The spirit of race hatred upon the part of the Turks is everywhere conspicuously dominant, and the treatment received during the last four years has not helped to soften the

Armenians and the Greeks.

5. Turks everywhere in and outside areas of Military Occupation constantly threaten the Armenians that they will yet conclude the gruesome task left incomplete.

6. The Turks are everywhere well armed while the Armenians have no defense.

7. Outside the area of Military Occupation Armenians do not dare ask for any rights or concessions or the restoration of their property, but live in abject terror. To us everywhere the one plea was that something be done that would assure them of safety.

8. Local civil Valis, Mutasarifs and Kaimakams are weak men without power to cope with hostile conditions. However good their intention may be, many, probably the most of these, are under the domination of Aghas and ex-officials who are still bent upon carrying out the plan of Christian extermination.

9. If the Armenians can be given assurance of adequate protection they will quickly recover from the shock and become self-supporting and more.

This trip so opened up our lines of communication that of late we have sent convoys with supplies from Oula Kishla through to Cesarea and Sivas and on to Harpout without disaster of any kind and so our line of communications are open to every center for Armenian Relief with motor cars in operation and with communication well established. That was one of the objects of the journey and it has proven almost immediately effective since report was made to Headquarters by telegraph all along the Line.

June 27th- Constantinople.

N. C. 2-24

In the consideration of this question, in order that I may speak from personal knowledge, I have limited myself to the Old Nestorian Church as the evangelistic center, and to the Kurds and Arabs as the people to be evangelized.

Let us approach this question from the view point of the people to be evangelized. The evangelization of the nomadic or semi nomadic tribes of Kurds and Arabs presents an interesting but difficult problem.

These people, for the greater part, do not dwell in large and compact communities but in small and widely scattered villages, the Kurds among wild and tangled mountains, the Arabs on a wide and waterless plain, and both of them for a part, or for the whole of the year, living in tents.

Very few of these villages will number over a thousand houses and the majority of them may not average as many as fifty houses. The people themselves, as a rule, are rude and illiterate, having no books and without desire for them.

On my journeys through the mountains as I have seen the numerous little hamlets of the Kurds hidden away in crooks and crannies of remote valleys or perched high up among precipitous rocks, I have wondered within myself "Who is to carry the Gospel to these people?" and so also as I have looked out upon the black tents of the Arabs dotting the plain. To-day as I pass they are right beside the road; on the morrow as I return there is nothing left but the ashes of their camp fires, for in the night they have "folded up their tents and have silently stolen away." So difficult to find, so difficult to reach; so many and so scattered, who and where are the evangelists to undertake this task?

To bear the Glad Tidings to these people they must have feet trained to climb precipitous mountains and to tread sun scorched plains; their stomachs must be inured to the coarsest and most unpalatable food, their nerves must be impassive to the ever present and unescapable annoyances of rude households, and still more important, their tongues must be flexible to the ever changing dialects and their ears sensitive to catch the significant tones.

They need not be highly educated in philosophy and rhetoric for these people know nothing of books and only the simplest ideas clothed in simplest speech will be understood by them. It will be enough if they be true men of God, grounded in the Scriptures, having a loving faith in the Lord Jesus Christ and some experimental knowledge of the power of the Holy Spirit.

To sum up the qualifications which are desirable in those who are to evangelize the Kurds and Arabs, they are: physical hardihood; linguistic ability; simplicity of life; and the requisite spiritual equipment.

As I have looked upon the conditions to be met and considered the qualifications demanded they have seemed to me to point to the mountain Nestorians as Providentially ordained to perform this service.

Physically; their own hard and active life in deep, hot, miasmatic valleys and on rugged mountain tops has adapted them to perform the labors and to undergo the hardships incident to evangelistic work among both Kurds and Arabs.

Racial: They are of the same race, practically, as those among whom they are to labor; all children of the East, and as such they understand them, socially, intellectually and spiritually. They can get nearer to them than the foreigner can hope to do, between them and the people of the land there is always more or less of a barrier of reserve, or as they might put it, of race.

Linguistic ability: Here they are far and away superior to those of foreign birth in acquiring and using the vernacular speech of the people and its multitudinous dialects. Many of the Nestorians have grown up using one or other of these two languages, the Kurdish and Arabic, and speak them as fluently as they do their own.

Economy of administration: In respect of this, their own simple manner of living, especially if it be coupled with devotion to Christ and his cause, ought to enable them to do this work at minimum expense and so permit the use of a large number of workers.

Spiritual Equipment: Of this there is something to be said later. It is enough to say here that they are of the same stuff as that which is being used of God the world over, very poor stuff indeed, but through Divine grace and power capable, in the Master's hands, of fulfilling His purpose.

It can be assumed, I think, that this Old Church Community is adapted by natural or Providential gifts for this calling.

And that God is calling them to this particular service is argued further by what might be called the spiritual logic of the case.

Recall the history of this church in the early centuries. Without home board to support it or government to protect it, in highly civilized cities, among wild mountain tribes and the nomads of the plains, all the way from Antioch to Peking the Nestorians preached the Gospel to Syrians, Arabs, Kurds, Persians, Hindus and Mongolians, established schools and organized churches. And this was not done without the shedding of blood; the martyrs of this church were countless. And after Tamerlane and Chengis Khan and the Moslem armies had ended their bloody work, the self-inflicted punishment it may be of a disobedient church, the remnant of that church, cut off from their brethren in the West, despised and hated by their fanatical conquerors, almost continuously oppressed or persecuted, kept the faith, held fast at least to the Name of Jesus. For a thousand years in the midst of Islam the Nestorians have, in some measure, borne testimony to the Sonship of Jesus Christ and to His claim to be the only Redeemer.

And so preserved by Him throughout these centuries, would it not be like God to use this very people, the despised remnant of His early church, to evangelize those from whom they have suffered so much? Is there not a Divine logic in it? The covenant He made with their fathers bespeaks this commission for them that they may fill up that which was lacking in the service of those fathers.

But granting their adaptedness and their calling, what prospect is there of the Old Church community's hearing the call and obeying it?

To-day, if not dead, they are asleep in formalism. Is it possible that they can be revived and reformed and equipped and so be used of God as a special agency for the evangelization of the Kurds and Arabs?

This brings us to present conditions and prospects.

As bearing upon our question; What is the state of the Nestorian church today? What does it promise to be tomorrow?

To a casual observer there is little to recommend them - those rude and wild mountaineers. They are illiterate and lawless. In religion they are formalists, trusting largely to fasts and ritual observance for salvation. And perhaps most discouraging, the major part of them are thoroughly self-satisfied, without ambition for better things. Were it not for the political influence of the westerner and his aims they would prefer to be left alone. Added to these disqualifications is an inveterate prejudice against the Kurds, a hatred born and bred of age long oppression.

Such must these mountaineers appear to a casual observer. What hope is there that they can be transformed into apostles to the Gentiles?

Over against this dark picture what can be said in their favor? It would be enough to put on the other side an Omnipotent God and His covenant. But He has given to them also gifts which tend to strengthen our hope that God is minded to restore them and to use them.

The first gift is their reverence for books. What a rifle is to a Kurd that a book is to the mountain Nestorians. This love of books they have received as a heritage from their fathers who were makers of books. This love is shown in their preservation of their ancient manuscripts, which they have allowed Turkish tax collector and Kurdish raider to carry off sheep and bed and plow they have managed through the centuries to keep possession of their books. And these books, the Holy Scriptures or commentaries on them they have most laboriously copied over and over again. For a love of books counts for much in measuring the capacity of a people.

But weightier than this they place above all books the Book of books. They accept the Bible as God's word and the final rule of faith and practice. Their church ritual is full of Scripture, the entire Bible being read in the course of the year. Their canon

law requires, under penalty, that a sermon be preached at every church service. This law, it is true, is now a dead letter, but let it be quickened, as it surely will be, and it will bear fruit.

Again there is this in their favor that they are at heart a really religious people. In spite of all that is evil in their lives they have a real faith in God and real faith in Jesus Christ. It may not be an enlightened faith and it may fail of correct expression but intimate association with them has convinced me that it is there and that it is even now a vital factor in the lives of many of them; and that it needs only the preaching of the Word to make it generally operative to the renewing of the spiritual life of the church.

Undoubtedly these people have a capacity for education and for spiritual development and for evangelistic service.

Recall what Scotland once was, a land of blood and rapine, the abode of Papist ignorance and superstition. And behold, it today. The parallel between the ancient highlanders of Scotland and these mountain clans of Kurdistan is a close one. And if God could transform a Rob Roy into a Henry Drummond or a David Livingston can He not do as much with these highlanders of Kurdistan? There is the same Word of God to preach; there is only needed the faith and the passionate desire of a John Knox.

There is much to argue the calling of the Nestorians and, whatever their condition to-day, we cannot doubt but that God is able to make them hear that call and obey it.

But by what methods and means are they to be awakened and equipped and sent forth to the work?

Permit me at this point to make a few suppositions.

Let us suppose that the Nestorian Patriarch should call together the chief men of his people to consider the spiritual condition of their church. It is arranged that during this conference they would hear much about their fathers-missionaries and martyrs who had carried the Gospel to the ends of the earth; extracts would be read from the writings of those fathers-words as evangelical as Spurgeon and as spiritual as Andrew Murray; in these quotations their own fathers would condemn many of their practices and short comings; prepared passages of Scripture would be read which would search them as a church and point them to Jesus Christ standing and knocking at their door ready to enter and to replace the fallen candle stick and to bestow upon them again, gifts and graces and power for service.

Recalling the recent spiritual awakenings in Wales, in India, in Korea and in Manchuria, might we not hope that such a conference would result in the spiritual revival of this ancient church?

And in the heat of such a revival would not certain reforms be easily possible, to effect which we work and hammer in vain upon the cold church - such as the restoration of the sermon to its old time place in the service; the use of the vernacular in church worship; and the expunging from the ritual the one or two features that alone disfigure it?

And from such a revival, or series of revivals, this conference being repeated year by year, could we not expect other results, such as a general hungering for the Word of God; a desire to have it and to read it in the home; a consequent demand for schools, a demand so strong that the people would be willing to take upon themselves the burden of primary education leaving our funds free for use in establishing district schools for special education?

From such revivals, from the renewed preaching of the Word of God from the pulpit, from the reading of the Bible in the home, might we not hope for the revival of the evangelistic spirit and zeal which once characterized their fathers?

Under these changed conditions let us suppose a number of district boarding schools and at the head of them competent men trained by us, the curriculum a very simple one the Bible constituting the chief element in them. Suppose a central boarding school under the direct superintendence of a missionary in which again the emphasis is laid upon Bible training and, in addition to it, training for evangelistic work among Moslems.

Now granting all these suppositions, beginning with the conference, what would be their evangelistic value in the work for Moslems?

First, there would be the impact of the people as a whole upon their Kurdish neighbors, the impact of a quickened nation upon another nation more or less prepared for it. As a transformed individual - a Jerry McAuley - constitutes the most powerful argument and the most irresistible appeal to the unconverted individual, just so a transformed people would produce a corresponding effect upon a neighboring people. It would be continuously seen, felt, discussed, and by some investigated. This, it seems to me, would be of enormous value. I have seen illustrations of it in certain of our mountain congregations, as Dihl, Memoria and Hasani, and have had personal confession of it, on several occasions, from Kurds. Were the whole nation quickened, or to the extent it would be quickened, the effect would be correspondingly great. Such a spiritual impact of a new born nation upon the Kurds would have a much greater evangelistic value than the work of many paid agents having only a dead church behind them.

As a second evangelistic value, there would be the volunteer work of individuals - men whose hearts God would touch and to whom He would give special gifts. Such men are already appearing, e.g. a monk of Tichoma, a man who while not a graduate of our school had come into contact with the missionaries and with missionary literature, especially the Bible and the "Pilgrim's Progress" both of which he read incessantly, and had come to be a spiritual Christian. This man was a modern John Baptist. He went from village to village in Tichoma and Tiary rebuking the people for their sins. He did not spare even the patriarch, on one occasion tearing to pieces in his presence, after the manner of the Old Testament prophets, their book of church government, giving as his reason for doing so, that "it was no longer necessary; no one observed it." This man had great influence among the people for they counted him a holy man and heard him gladly. He died a few years ago but the people still talk about him.

Another example comes to mind, a man - in Tiary. He is a unique character, humble, uneducated, but a sincere Christian, one who has passed through a spiritual experience, God has bestowed upon him the gift of song. He has a remarkable facility for composing verse, according to their rules, and is possessed of a sweet voice. He never sings any but sacred songs, sons of his own composing. The people gather about him and listen to him for hours while he holds up before them the sins of the people and especially the shortcomings of some of the priests. This man has never attended any of our schools, but has considerable knowledge of the Bible which he weaves into his songs. I have met the men, have talked with him and have heard him sing. He is such a man as God would choose to do a special work. I can readily see how God could use him not only among the Syrians but also among the Kurds who listen eagerly to song.

I speak of these men because they illustrate a type of workers which I am confident God will raise up in the Old church and will use - men who possibly have come under our influence but who will remain independent of us and do evangelistic work among the Moslems without our support and superintendence.

There is one tribe of the Nestorian, the one that has come most under our influence, which is especially adapted for such a use. The men are stone masons and iron workers and as such they spend their winters working in Kurdish villages all over the country. This gives them abundant and favorable opportunity to present the Gospel to these Kurds.

I have repeatedly pressed this obligation upon the men of this district and a few of their young men have in a measure responded to this appeal. Occasionally I meet with evidence that through this channel quite a little evangelistic influence is being brought to bear upon the Kurds. These men take their families with them and if the women also become spiritual Christians it is easy to see how effective they may become in introducing the Gospel among the Moslem women.

If such work has begun under present conditions may we not expect to see a multiplication of volunteer workers, some of them men of peculiar gifts or especially endowed with the spirit of God, if the church as a whole is revived?

A third evangelistic value due to a general revival of the Old church such as has been supposed, would be the raising up under such spiritual influences a body of workers trained by us in our schools and employed by us in special evangelistic service among both Kurds and Arabs.

What the total evangelistic service value would be of a church so quickened and reformed and of such bodies of workers volunteer and trained, each of you will form his own estimate. For myself, I cannot but feel that it would be very great.

And now comes the question which has perhaps been in your minds.

All this evangelistic value has been based upon a supposition-the supposition of a revived church; the revival growing out of a call to prayer issued by the patriarch to his people. What prospect is there of a materialization of these suppositions?

In answer to this question I wish to say that what I have set forth here in supposition has been my distinct aim for several years and I have been working to accomplish it.

For some time the conviction has been growing upon me that the use of the old church community as an evangelistic agency must be ushered in by a spiritual revival in the Old church- some special movement or work of the Holy Spirit, and more I am persuaded that such a revival is a part of God's program for this church. Under this conviction and with such a revival as an objective I have been planning and working along the lines I have suggested. The results may seem meager but they seem to me to afford encouragement to hope that we are on the right road and that we have been making some progress toward the goal.

Such as they are, let us look at these results. In estimating these results, however, two facts should be borne in mind:- First that the mountain field, while it contains three fourths of the Nestorian population has had as a missionary force, from the beginning, not more perhaps than one clerical missionary.

And, Second, that the organization and separation of the Evangelical Syrian church from the Old church had a much more serious effect upon the work in the mountain than upon that of the plain, provoking as it did the Patriarch and the mountain ashirets to open and prolonged hostility. For years the attitude of the great majority of the people toward us and our work was one of prejudice, suspicion and dislike.

Now one of the results accomplished, and a very important one, has been the reversal of this attitude of the people toward us. The old time suspicion has slowly given place to confidence, antipathy to friendliness and stubborn antagonism to teachableness and readiness, in a measure, to accept our leadership.

This change in attitude has been due to many causes; among them the invariable and active sympathy of the Mission in Urmia manifest in many ways/ but especially in the medical work and in famine relief; the influence of our educational and evangelistic work and the influence of the lives of our evangelical Christians in the mountains.

But perhaps even more influential than these in hastening this new relationship has been the influence arising from our change of policy toward the Old church or rather our reversion to the original policy of the Mission, the policy of fraternity; instead of proselytizing from the Old church and building up a separate organization, to seek to preserve its integrity and at the same time to enlighten it and to respiritualize it.

Under this policy of fraternity and sympathy we have seen a marked change in the conditions affecting our work. Not only has there been a growing friendliness and confidence but there has been also a widening of the area of our activity and of our influence. Many villages long closed to us or antagonistic to our work are now open to us to place schools and to preach the Gospel. It is not too much to say that now there is scarcely a village in all the mountains in which we and our work are not welcome. And the same is true of the large

Chaldean villages about Mosul.

The most recent example of this ~~att~~/changed attitude is the large and important village of Ashitha. Ashitha even more than Kochanis, the village of the Patriarch, is the heart of the Nestorian nation. The people there are the conservatives of the conservative and are almost fanatically devoted to the Old church. In early history of our Mission it was for a few years the home of Dr. Grant and the center of the mountain work but later it was closed to us and remained hostile to our work until the last two years. By reason of our changed policy they have now opened their doors to us and to our work. They have restored to us the site of Dr. Grant's old home and have asked us to establish again our residence there and to open schools both of which we are doing. I spent this last winter among them and had about me almost daily the most influential priests with whom I reasoned out of the Scriptures concerning the new hope for the Old church.

I have urged upon them repeatedly their calling to preach the Gospel to the Kurds and have explained to them the possibilities wrapped up in a spiritual conference such as I have indicated in my suppositions. They are interested, some of them sympathetic, none of them decided. But the idea of the conference has been sown in their hearts. If it is of God He will make it to spring forth and to bear fruit.

Another result pointing toward the fulfillment of our hope is the improved relationship between the Patriarch and our Mission. We are frequently guests in the home of the Patriarch and this affords us opportunity to exercise personal influence and to make suggestions along the line of our hope for him and his people. Their apparent confidence in us and their increasing cordiality encourage us to believe that these suggestions are receiving sympathetic consideration. There are not wanting also indications of their acceptance. For example the restoration of the sermon to its old time place in the church service. Within the last three years Mar Shimon has effected this in his own church in Kochanis, and even held preaching services in his own house. And even more significant, he has publicly urged the importance of the preached sermon and has commanded some of his bishops and priests to that effect. Because of this innovation some of his people have accused him of having turned Protestant.

Some progress has been made at the Patriarchate also in the matter of the conference which we regard as an important factor in the revival we are seeking. For several years we have been suggesting to Mar Shimon and his advisers the advantages to be derived from such a conference as I have described. Accounts have been given them of similar gatherings of the church in America and in England and the resulting benefits have been pointed out. I was glad to be able to call his attention to the recent notable gathering of the Malabar Christians in India, who are also a fragment of the ancient Syrian Church. There were ten thousand persons present at that conference which was under the management of the native church. The spiritual interest was great and there were manifestations of the working of the Holy Spirit. One of the results was the sending forth of two missionaries to preach the Gospel to the heathen.

This could not fail to impress the Patriarch for he has been in correspondence with this branch of the Syrian church and a few years ago at their request sent them a bishop. This bishop was present at that conference. It cannot but be that the gathering in India will have a marked influence in preparing the way for a similar gathering of the Syrians in Kurdistan. And indeed Mar Shimon has already publicly expressed his belief that the hope of their church

lies in such conferences.

Thus it will be seen that at least a beginning has been made in the way of fulfilling the suggestions made, viz. the call to prayer and a consequent revival and reformation.

In the light of what God has done in the past through this ancient church; in view of what He is doing to-day in Korea, China and India should we find it difficult to believe that God is about to visit the Nestorian church with a great spiritual blessing which will fill it again with spiritual life and light and kindle anew in it the flame of evangelistic zeal.

As we have seen there is much in the natural conditions which suggests the Nestorians as the agency for the evangelizing of the Kurds and Arabs. God's providences point in the same direction. But it is equally evident that before they can be used in such a service they must be spiritually fitted for it. To accomplish this spiritual equipment of the Old church there must be of necessity, a long, slow process of education. The question I have raised is the possibility of quickening that process through the calling of a conference of the leaders of the church; and this with a view to an immediate revival of the church.

The difficulties in the way of such a movement are not to be underestimated; and certain dangers following it or rising from it should not be overlooked. If such a gathering is not truly dominated by the Spirit of God and if a Scriptural basis be not given to it, then it can not but prove disappointing and fruitless and perhaps harmful in its effects, a hindrance and not a help in the fulfillment of our hope.

But while fully awake to the certain difficulties and to the possible dangers I am persuaded that God is pointing along the way I have indicated. The blessing we seek is easily possible but possible only to active courageous faith coupled with consecrated effort on our part.

But by what ever path we reach it, whether by the path I have suggested or by some other, the goal, as regards the use of the Old church Communities as evangelistic centers, must be, the revival of the Old church the impact of the revived community as a whole upon the surrounding Moslem peoples; the natural development of evangelistic work within the old community itself, self-initiated and self supported; and the organization and use of our own trained evangelists.

E. W. McDowell.

Urumia.

OUTLINE OF ADDRESS AT THE DEDICATION OF THE J. P. COCHRAN
MEMORIAL HOSPITAL AT URMIA,

By S.G. Wilson, of Tabriz, Persia.

We are familiar with some of the monuments of Persia,- the Ganj-Nam on Mt. Elwand, the rock-hewn inscriptions at Behistun or the Median Lion at Hamadan. These memorials are to perpetuate the name and fame of the author/s.

I. - This Memorial springs from love. It is not for pomp or glory. The donor of this hospital had great love for the one whose life is here commemorated. They were like brothers. They were playmates and schoolmates. They were like David and Jonathan. Their friendship life-long. To-day we dedicate a memorial of their love.

II. - This hospital commemorates a life of love. Dr. Cochran's life was one of love for Persia. He loved its springs and rivers, its valleys and mountains. He loved its language and its peoples. Fear to him wore the Nestorians for whom his father and mother spent their lives. The welfare of the Nestorians in body and soul was ever near his heart. He loved the other races. Armenians and Jews, Persians and Kurds found in him a helper and a healer. All races came to these gates and went away with grateful hearts, saying, Praise be first of all to God and after that to the Makim Sahib. He was a good Samaritan to many alien races. In the ancient days of chivalry men did mighty deeds with the sword. Dr. Cochran did more noble ones with the knife of the surgeon. The Vendid says "if several healers present themselves-- one with a knife, one who heals with herbs, and one who heals with the holy word, it is the latter who will best drive away sickness." That shall we say of one who wielded all three? He had the skilful hand,

but not lose the holy word.

His Christian influence compared to that of Sir Donald Macleod, of India. This hospital is a fitting memorial of Mr. Cochran's life because it continues his ministry of love. In it his successor, whose name is already being spoken with admiration and gratitude, will continue to minister to Persia's needs, to enlarge this beneficent work, and to increase the knowledge of true medical science. We thank God for the high standard attained by these physicians. They are not like the man of whom they tell in Persia, who was ignorant of medicine but came before the Shah and said, "Centre of the Universe, may I be a sacrifice to you. Make me a doctor." The Shah ordered him to be made a doctor with a high-sounding title as the "Doctor of Doctors." The Shah's French physician, who was present, begged leave to question the propriety of such a firman in view of the man's ignorance. "What," replied the King of Kings, "can not the Shah of Persia make a doctor?"

This hospital will be a special blessing to the sick of Persia, for in Persian homes there is so little to assist their recovery. At home the patient may in ignorance swallow the whole bottle of medicine at once. He may sneeze and therefore not take it at all. He may cast the lot and according to it refuse the healing remedy. He may take the medicine from several doctors at the same time. He may take quinine and then eat unripe fruit and complain that the pills hurt him. He may dissolve the prescription both paper and ink in water and take a dose every three hours, as a patient did in Palma, and after three days being cured, brought a present to the doctor.

Does any one dispute the need of a hospital, let him hear a Persian fable. The Queen at child-birth desired a doctor. The Shah said, "It is not necessary. I have been to the tent-dwellers and seen the women bear children without the aid of a doctor. Afterward the Queen commanded her people not to irrigate the garden and it dried up. The

Shah scolded but she replied: "I have seen the forests grow without being irrigated. Why can not a garden?" Persia may have heretofore got along without hospitals. It can do so no longer. Love of humanity would prompt us to build such memorials for here human suffering can be alleviated. With anesthetics, aseptics, and the appliances of modern surgery disease and pain will be relieved. As one who was in such a great measure successful in ministering to suffering humanity Dr. Cochran deserved such a memorial. I myself, with many others, can ascribe my prolonged life, under God, to his skillful hand.

III. - This memorial springs from a higher love - higher than love of friend for friend--higher than love of humanity. It springs from the love of Christ. The donor of this building is animated and inspired by love to Christ and His Kingdom as the one whose memorial it is gave his life to Persia for love to Christ.

The work of medical missions is not humanitarian simply, it is Christ's work. The influence and spirit of Christ is manifest in Christian charities. Amid the ruins of antiquity are amphitheatres and temples, baths and palaces, columns and arches of victory, but where in Greece or Rome, Egypt or Persia is there the ruin of a hospital or an orphanage? They did not exist. But when the spirit of Christ permeated ancient civilizations, the Church began to establish such charities. Now hospitals, houses of mercy, refuges for the aged, infirm or orphans adorn Christian lands from one end to the other. They are the ornaments of Christian civilization,- the love tokens of the Son of Man. They are the marks of His blessed fingers as he stoops down and writes on the sand of a sin-cursed world.

A Moslem recently said to me, "What is the touch-stone by which we can try these religions and find which is true?" I replied in the words of Jesus, "By their fruits ye shall know them." Christ's tree bears good fruit. It yields mercy, kindness, sympathy, helpfulness,

love. It shows pity and cares for the helpless, finished and oppressed as no other does. Relief in times of famine in India, of floods in China, for orphans in Armenia, and for the distressed everywhere, comes from Christians. No other religion helps aliens. Christianity is the source of brotherly love. Christ's love is a perennial spring in his disciples' hearts. Other religions are like the fountain of which it was said, "It had only two faults,- it froze in winter and dried up in summer. Christ's love never failth.

What was the spirit of Christ? He was the great healer. He never hurt but helped! He never killed but made alive! He bore no sword in His hands! He never led an attack on a caravan! He never led forth armies to loot and to destroy! He would not call down fire from heaven on those who rejected Him, save to anoint them with the Fire of the Holy Spirit. He said, "I came to minister, I came to save." He sent His disciples saying, "Heal the sick, saying, 'Heal the sick, preach the Gospel.'" The hospital obeys His word; it exemplifies His spirit.

Let me narrate an incident. A Moslem girl of fourteen years of age came to Fr. Cochran. The cataract was removed from her eyes and she was taken home at the festival of the Mornz. On approaching the village some ran out to meet her and returned crying out, "Margia has come and she can see us." Soon the villagers came out in grand pashvaz with drums and fifes, with singing and dancing. Men, women and children crowded around her, bringing presents. The feast of the New Year became a glad feast of Thanksgiving. This is an example of how the work of Christ is opening eyes and rejoicing hearts here and all over the world. Christ's spirit is covering India and China, Korea, Siam, Persia and the world with hospitals and dispensaries and Christian institutions.

This Memorial speaks to you of the love of a Saviour, of one

whose work was to heal the body and save the soul. Could Dr. Cochran speak to us to-day (or Mr. Clement) they would not wish us to praise them but to celebrate the love of Jesus and tell of His grace. This is a Memorial of Dr. Cochran's Lord and Master. It speaks in His name. Here the ministry of healing will be continued in the name of Jesus, the friend of humanity--the Saviour of the world.

A PLAN FOR A COLLEGE AT TEBRIZ, PERSIA.

Persia is being emancipated. It is breaking the bonds of tradition. The minds of the people are awakening. In the last two years they have been making earnest effort to free themselves from ignorance and superstition. It is a crisis in the nation's life. We are thankful that we as missionaries, are at hand to take advantage of the new development, to give them Christian education and the knowledge of Christ as the Saviour and the guide to the highest civilization.

The people are desirous of having a modern education. They are aiming to acquire the learning of Western lands. Our Mission schools are already founded. We are prepared from a good vantage-ground to improve the opportunity. From the point of view of Missions, it is as real a miracle that we have a hundred youths of the Tebriz Moslems under Christian instruction as even the movements in Korea and China, which appear greater. The present is not only a crisis in Persia; it is a crisis in Missions for Moslems. We long to take advantage to the full of this new opportunity, to direct this movement and to influence aright the aspiring youth of the land. We have a desire which may be called a holy ambition, to do the right thing and to do it quickly; to do that which shall give education a permanent trend Christward.

The Memorial School as an institution is but partially prepared to fulfill this high purpose. We have adapted its resources to the needs of the times. Our initiatory efforts have been successful and the work is progressing. But with its present limitations it cannot meet the need. We must enlarge our plans. The demands of the times and circumstances can only be met by a high institution, such as exist in Turkey at Antab, Mersivan, Harput and ~~Sivas~~ Smyrna, and with a future, let us hope, equal to that of Beirut or Robert College. In a word, there is needed

A CHRISTIAN COLLEGE IN TEBRIZ.

This college should be adequate in its equipment and high enough in its course

of study to give full training and culture to the young men of Persia. Tabriz is an eminently fitted place for such a College. It is a city of 200,000 inhabitants- a growing city- the commercial metropolis of the country,- the Capital of Azerbijan the richest and most populous province, which is inhabited by a hearty and verile race of people. Tabriz is progressive; its people have shown their love of liberty, their desire for advancement and for a newer and higher civilization, by successfully the attempt to abolish the Constitution. They are full of the new spirit, many are weaned from their old traditions and from their reverence for or fear of the Mullahs. They are ready to run in the path of progress.

There is no high institution of learning in our Mission field. As a recent writer points out, there is no Christian College for Persians in the whole country. The Memorial School has for years had a larger attendance and as high (if not higher) a curriculum as any school in our Missions. There is no College here to compete with such as the Shah's College and the new German Institution in Teheran.

The races to be reached by it are evident from the pupils now enrolled in the preparatory and higher course, 235 Armenians and Persians. Many of the latter are nobles, many are from the oldest and best families in the city/ Others from the provinces are anxious to enjoy the privileges of the School. The Constitutional Government Governor has lately put his son with us as a boarder. A number of our students are preparing to be teachers in the new system of schools which is being organized. We have the opportunity now of taking the lead and holding it with a Christian Institution.

A new inspiration is coming on the Church to undertake in earnest the evangelization of Moslems. What better means of accomplishing this could be used than a College dedicated to the name of Christ, bringing the knowledge of the Gospel to its students and preparing them to be leaders, teachers and evangelists to Persia.

A leader in the London Times forcibly presents the reasons for Christian education. The Editorial is on "Western Education and Eastern Moslems."

"On Good Friday it seems not inopportune to consider a problem that is beginning

THE BUDGET AND PERSIA.

The Budget number of the Assembly Herald is a sign of the times. The Presbyterian Church is sensing the spirit of the age. Federation, consolidation, unification, ^{modern} ~~enagle~~/business men to surpass all records in efficiency, in extraordinary achievement, in bringing the material comforts of life to the door of the humblest toiler.

The Church must unify its forces; the Budget Plan aims to do this. It proposes to secure from every member a subscription, an annual subscription based on a weekly offering if possible for all the Causes representing the varied activities. of the Presbyterian Church at home and abroad.

"It is time we cease to be a beleagured garrison, and become an invading army", writes a missionary from Persia. This is true of the work in Persia, and of the whole Church at home and abroad. Never was there such a call for an all-pull-together effort from the point of view of Foreign Missions.

In the four months of the present fiscal year the Board has apportioned as much money within ten thousand dollars as was spent during the twelve months of the previous fiscal year. The work demands it.

Persia is typical as a few significant quotations from recent letters will indicate: -

First - From Teheran -

"As to the size of the wonderful opportunity that is now ours there can be no question. As to the extent to which we shall meet that opportunity, there is very great question. It is a question which we pass on to the Board and the home church.

"The hope of all patriots and friends of Persia is the arrival

of the American financial advisers who have come at the request of the Persian government to reorganize the finances of the country. They have been well received, the Majless (Congress) has granted them almost unlimited powers, and there is a wide spread demand on the part of the Persians that all officials heartily cooperate with them. If there is real cooperation there are good prospects of something effective being done. Mr. Shuster and his associates impress us as men who intend to do things. Their arrival has helped swell the rising tide of things American - especially American schools. In passing it is worthy of note that the choice of Americans rather than some other nationality, was due to the activity of young men in the Majless and outside of it, formerly pupils in our schools.

"All departments of the work are in a prosperous condition, the regular services well attended. The song service Sunday P. M. in Armenian revived by Miss Shoenhair and later carried on by Miss Allen, reached many of the Armenian children of both schools. The enrollment in Iran Bethel reached 270 and that of the boys' school, 350, beside a large number turned away for lack of room.

The woman's ward of the hospital was full most of the time and the woman's dispensaries well attended. Although there has been no male physician sent out to take the place of Dr. Wishard, yet the wards for men have taken in a considerable number of cases. This work had been cared for by Dr. Scott of the Indo-European Telegraph Department, and were all of the operations for both men and women.

The self-supporting boarding department for boys opened last fall has proved more popular with the Persians than anticipated. Owing to lack of room we have been compelled to refuse about 40 applicants, a number of them from the very foremost families of Persia - the sons of Kajar princes, cabinet officers, governors, ~~fix~~ members of the Majless, wealthy merchants and middle-class men of moderate means, who were willing to sacrifice and pay the full rates for their sons, turned away because there was no room in the school for them. The 16 boys received come from six of the largest cities in Persia, and applications have been received from a number of other cities, but a full half of them all have been from Teheran. It always sounds wonderful to hear these Persians say, as they almost always do say - 'We want to get this boy away from the influences of the home, and under your care'. If we had had the room and been prepared for more boarders we probably could have had a hundred or more, as every one admitted has one or more friends to whom he has detailed the advantages of the Boarding Department, and who therefore would like to be admitted.

"The commencements of the two schools both passed off in a most satisfactory manner. That of Iran Bethel was held June 9th. when four young women received diplomas and a fifth who had not quite completed the course was given a certificate. They all acquitted themselves with honor before an audience that filled the chapel to overflowing. Two of the five are Armenians, one the daughter of a Christian Jew, and an Armenian mother, another the daughter of an Ar-

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menian father and a Moslem mother, the fifth the daughter of Moslem parents, her father being a Sayid (descendant of Mohammad) of considerable standing in Teheran. It is widely known that the daughter has become a Christian, and her speaking before a mixed audience her face covered with only a thin veil, marks a mile stone in the education of women and in the progress of modern ideas.

"The Commencement of the Boys School was held May 19th. a month before the close of the term in order to avoid the great heat of mid-June, and also to catch the people who would be leaving the city for the foot-hills soon after that time. As last year, we permitted only a fourth of the boys to attend and they filled one third of the ground floor of the chapel. The 'Iran-e-No' the leading paper of Teheran in reporting it said - 'Most of the nobility and great ones of Teheran were present.' That of course is Persian hyperbole, but a number of the greatest were there including twenty or more members of the Majless, among whom were two of our former pupils, both of whom are among the most influential members of that body, one of them possibly the most influential of all. The seven graduates and the one special - six Moslems and two Armenians - delivered orations in three languages, and all acquitted themselves with honor. The Persian speeches were so good that they have been printed in the 'Iran-e-No'

Tangible results were not wanting. Next morning before I was up a Persian gentleman, formerly minister to Washington, appeared at the door with his 12 year old son whom he wished to enter in the school immediately and have his name enrolled on the waiting list of the Boarding Department. To-day I received a letter from Bourojird a nobleman, who had seen the account in the Iran-e-No and wrote to inquire about terms for entering his son in the Boarding Department."

The most aggressive opponent of Christianity in non-Christian-
lands is Islam. Henry Martyn doubted if a follower of the False

Propheft could ever be brought to acknowledge Jesus Christ. In Persia great breaches are being made in the fortifications of Islam. A single extract from the letter from Tabriz, shows how the current is running: -

"The past months have been full of varied experience. With the beginning of these months great joy was brought to us by the application for admission into church membership which was voluntarily made by six girls of the Girls' School, four Armenian, one an Armenian Nestorian, and one a Moslem. They have now successfully passed their two months of probation, and with the exception of one who returned to her home in Urumia and will be received in the Fall upon her return

menian father and a Moslem mother, the fifth the daughter of Moslem parents, her father being a Sayid (descendant of Mohammad) of considerable standing in Teheran. It is widely known that the daughter has become a Christian, and her speaking before a mixed audience her face covered with only a thin veil, marks a mile stone in the education of women and in the progress of modern ideas.

"The Commencement of the Boys School was held May 19th. a month before the close of the term in order to avoid the great heat of mid-June, and also to catch the people who would be leaving the city for the foot-hills soon after that time. As last year, we permitted only a fourth of the boys to attend and they filled one third of the ground floor of the chapel,. The 'Iran-e-No' the leading paper of Teheran in reporting it said - 'Most of the nobility and great ones of Teheran were present.' That of course is Persian hyperbole, but a number of the greatest were there including twenty or more members of the Majless, among whom were two of our former pupils, both of whom are among the most influential members of that body, one of them possibly the most influential of all. The seven graduates and the one special - six Moslems and two Armenians - delivered orations in three languages, and all acquitted themselves with honor. The Persian speeches were so good that they have been printed in the 'Iran-e-No'.

Tangible results were not wanting. Next morning before I was up a Persian gentleman, formerly minister to Washington, appeared at the door with his 12 year old son whom he wished to enter in the school immediately and have his name enrolled on the waiting list of the Boarding Department. To-day I received a letter from Bourojir, a nobleman, who had seen the account in the Iran-e-No and wrote to inquire about terms for entering his son in the Boarding Department."

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in the Fall, were admitted to the Lord's Supper the first Sunday in July. I think we have all been more than ordinarily grateful for the privilege of being here at the time of this Moslem's girls' conversion, which is the first we have had from Islam for a number of years. Her baptism took place in the parlor of the ladies of the school, the church members having been notified of it. She took the name of Mary Turan, Turan having been her name before. The following morning she rose in church with the others and was publicly received into church membership. Great care has been taken to make this girl understand the full importance of this step she has taken and the suffering and even possible death it might bring to her, and we believe only God's spirit could have prompted this sweet young girl to answer - "They can only kill my body." Her history and the story of her conversion have been compiled for me in the 'Fairy Stories of Persia', and we hope you will have opportunity to become better acquainted with her when they are published. We are praying that all six of these new Christians may be steadfast in their faith and especially that this Moslem girl may be a power in bringing the Truth to her own people.

"In the second and third weeks of June fell the closing of the Girls' and Memorial schools, respectively. The Girls' School had two exhibitions again this year, the first on Thursday afternoon June 15th. From four o'clock on for the Moslem department. It was with great joy that we could close the school this year with 54 Moslem names on our rolls, and we hope that next year may see this growth continued. Over a hundred Moslem ladies, including some of the most important ladies of the city, listened attentively to a varied program of recitations song and dialogue in English, French, Persian, Turkish and Armenian, presented largely by the Moslem pupils themselves, with but little assistance from the Armenian girls. On Friday afternoon was the Armenian exhibition when, as usual, our room was filled beyond comfort. This year five sweet girl graduates were presented with diplomas, having successfully finished the nine year course. Each one of these girls read an essay which she had composed herself and committed to memory. Four of these girls will probably remain with us next year as teachers."

Most significant of all is the opening of the school at Deulatabad of which an enthusiastic new missionary writes: -

"It is simply another evidence that the country is open to us if we will only go in and possess it. It certainly means something when several Musselman Khans including a Mollah or two will collect 1500 toman to open a school which shall be entirely self-supporting and ask that Christian teachers be given them for the school, and in addition give full liberty to teach the Bible and the principles of Christianity; not only giving permission to teach them, but rather asking that they be included in the curriculum. It surely seems that our prayers are being answered, for here are both the re-inforcements and with them the new openings."

In many another Mission the Board could show an equally great opportunity. An Every Member Campaign for all the Boards is needed

for the sake of the individual church and the large spiritual blessing which will result. It is needed for the sake of the home church since the forces of evil in the home land were never more aggressive than at the present time. It is needed for the sake of Persia and the world-wide mission of the Presbyterian Church ~~xxx~~ ^{with} its 1030 mission-
^{over} ~~series~~, with its ~~xxxxx~~ 1700 ~~xxxxxx~~ educational institutions, with its 143 hospitals and dispensaries treating last year 487,820 patients, and its army of hundreds of thousands of adherents who only need the cooperation of the home church to show greater results in the next ten years than have been reached in the last half of the century.

1. - Vardet, whose name means Ruby, the born of Armenian parents, in Hamatoun, Persia, about the year 1840, as we suppose. She never knew her age exactly, but after her conversion, was accustomed to reckon from her spiritual birth, and I have often seen her delight in juzzling a company of women, by the statement that she was but sixteen years old. Though she appeared much younger than she really was, as her hair remained quite black to the last, and her round, rosy face wore a habitual happy smile, which added to her youthful look, some explanation was required, which gave her an opportunity to tell of the new life she had received, which had made all things new for her, and become the most important date in her history. To understand her life, we must go back to that of one who exercised on her the strongest and most permanent influence; the poor, unlearned peasant, whom she called Father, who seems to have been one of God's hidden princes who have power with Him, and whose names He will one day own in glory. I give his story in his daughter's words:

"My father was 'the only son of his mother, and she a widow,' in humble circumstances. When the boy was about five years old, he was terribly frightened, by a Moslem dervish suddenly appearing in the dusk of the evening, shouting his cry for alms. The child fell down senseless; the mother cried, 'See what you have done! you have killed my child!' The dervish, picking him up, and laboring for a few minutes to restore him, said, 'He is not dead; he will recover.' He did so, but with an impediment in his speech, that was a constant mortification and annoyance.

Growing up infirm of body, he vowed a pilgrimage to the shrine of his patron saint, John the Baptist, a long way off in Eastern Turkey. When he was nineteen, his mother selected a wife for him, and arranged for the marriage. He was much averse to this, greatly desiring first to fulfill his vow, and being sure he should not be blessed till he had done so, but his mother refused to listen to his objections, and he dared not disobey her. After the wedding he fell ill, and for a year grew worse and worse,

3 not afraid, he answered "See, my Lord is with me every day of the day." He never, like most Americans, called the Virgin Mary "the Mother of God," but always spoke of her as the Mother of our Lord. He was sacristan of our little church, high up, on the windy hill, a ledge of the village, but he would never accept any pay; he served for the love of it. He had one friend, likewise, a rich man; his father was poor, but there the met on a perfect equality, sitting together, and talking out of spiritual things. I was young and foolish, and wondered and said, "Now, how is it you never tire of talking about God? and you will not even take a cup of water without saying, 'If God wills.' Can't you drink whether He wills it or not?" He replied, "Daughter, there are things you don't understand yet." Hence God, the time will come when you shall."

And now I am old, I remember what they used to say, and all my father so carefully taught me, and I do understand what they meant, and blame their memory. Sometimes I dream of my father standing in the church porch, in his white robe, with the censer in his hand. He says, "Come, my daughter, let us worship God together." I hope some day to see him like that, in heaven, and there we shall worship together forevermore."

My poor mother the object of fifteen children, she, who except herself and the youngest, died at their birth. This was a grief to both parents, but especially to the mother, who like the better women, heretics and charms, sorcery, and fortune-telling, being disposed to say, like Rachel with the stone if in a result, "Give me children, or I die." At the birth of the last child, her life went out and it fell to his sister's lot, she being already married, to bring up the infant. Her father, quite contrary to all the customs of the country, remained a widower for more than twenty six years, then becoming anxious as to who should care for him in his last days, and desiring a son, a son of his own, he took to life a young widow with two children. His only surviving marriage six months and died of cancer of the stomach.

4 ~~thirty~~ forty days of a few days' illness, and leaving a son afterwards 4
born, who was V.'s junior by more than forty years.

When the little girl was about eight years old, the family removed from Hamadan, to a village in the neighborhood of Sabriz, and on the road, she was providentially rescued from a great danger. Traveling by night, she fell asleep, lying on the load on the back of a donkey, and meeting on the road, a company of Moslem villagers returning to their homes, in the confusion caused by the passing of the animals, here joined the strangers & she was carried off with them, without any one noticing it. Great was the dismay of the Armenian party on reaching their stopping place, and finding the precious child not with them. Fortunately they were able to trace the other party, and to reclaim her, as the Persians made no difficulty about giving her up. They might easily have kept her, to grow up a Moslem; she always felt profoundly grateful to God, for having preserved her from such a fate.

She grew up in the happy village life, shielded from all harshness that her parents could spare her, reigning like a little princess in the humble home, where her father loved to call her to his side, and tell her Bible stories, which, when she heard them long afterwards, read from the sacred volume she recognized as the familiar tales of her childhood; the recollection was sometimes mixed with legends, of which it was hard to persuade her they were not as true as the rest. I could never cure her of saying, when telling the story of the birth of Christ, that the shepherds sheared a lamb, and gave the fleece to the mother to clothe her baby, as she had no other provision for him. Though she would hear and accept the verses that told of the swaddling clothes that were ready for him, she would forget, and the next time tell the story in the old way. She felt a strong desire to learn to read, but her parents considered it very improper for a girl to dream of such a thing; why, indeed, since she

5
He was not to be a priest. When her son came to school, she fondly
hoped to learn from the oldest, but he proved too severe a schoolmaster,
and when she made a mistake, punished her by flogging her ears: unwilling
to permit such disrespect from her ten year old son, and he refused to
give lessons without liberty to punish as his teachers did, the attempt
was abandoned. I often regretted that she did not learn to read after
her conversion, but her eyes were not strong, and she feared injuring them
by the dependence on hearing for what knowledge she gained of the Bible.
She had an excellent memory, and could repeat many of the Bible stories
quite correctly.

When she was twelve or thirteen years old, she kept the fast of Loush, all
Armenian young people were accustomed to do, neither eating nor drink-
ing for three days and nights: expecting that in a dream her future life
partner would appear, and give her water to drink. She accordingly dream-
ed of a tall youth dressed in white clothes, like those worn by priests,
and was much troubled by the idea that she might be forced to marry a
Turk, a lot dreamed by Armenian girls to come then death. The dream came,
when the father finally accepted for her appeared, he was the one whom
she had seen, and similarly dressed, but fortunately, he had an Armenian
face himself. She was extremely reluctant to be married, but it was an in-
avoidable thing that a marriageable girl should remain single, so, her
father and her parents grieved at the parting, at the age of fifteen, she
must leave them, and go to a strange home, sixteen miles away, in the city,
there at the first bride, or wife of the oldest son, she must be the ~~only~~
household drudge, near the orders of a covard and unloving mother in
law, working early and closing late, obliged always to remain standing in
the presence of her parents in her or other relations, not allowed to ^{con-}
verse with them or with her husband, even through the medium of her
sister, and in which neither ^{the} ~~the~~ being tied up with a thick bandage
which it was considered most disgraceful to remove, which it was consider-
ed most disgraceful to remove.

6 For the petted household treasure, this was a sad change, but she could afterwards see the use of it, in the habits of industry then formed, and the thorough way she was taught to do every thing. She told the story with little complaint, simply remarking, when I asked what kind of a mother in law she had, that she was "an old Shaitan" (Satan); and when I ventured to ask after the character of her husband, replied evasively that he resembled his mother. She was proud, however, of having rebelled against the custom of not speaking directly or audibly to her husband and I believe after she had children she went so far as to take off the bandage from her mouth. Her experience made a great difference in her treatment of her sons' wives: she was determined they should not suffer as she had done, so she was a very indulgent mother in law, and was both loved and respected by her daughters in law.

High spirited and fearless as she was, she probably often gave as good as she got, but she was proud of the fact, that when her mother in law was a blind and helpless widow, and the sons separated and set up distinct households, she was the one chosen by the old and disagreeable woman, with whom to live, and that often in real hardship and poverty, she had faithfully cared for her till her death.

She herself, was at the age of thirty, left a widow with two boys; her two daughters having died in infancy. Her husband had a long illness, being for months confined to his bed, and unable to work at his trade, which was that of painter and glazier. During this time, she had supported the family by sewing, and any other work she could find to do. Now she was burdened with a heavy mortgage on their home, she had faith in God, as the God of the widow, and the Father of the fatherless, and also believed He helps those who help themselves. With an invincible dislike of begging, and horror of depending on others, she called her eldest son, then about fourteen years old, who had already been apprentice to his father. Laying the case before him, she said, "If you will be a good industrious boy, we

I will try to raise the money to buy a house for our home, and sell
 my home. If you mean to be idle and worthless I will sell the place."

The boy responded to his father's appeal, and worked faithfully, so that
 after a hard struggle of some years, they were free of debt. For the sake
 of her children, she refused good offers of marriage, she remained poor,
 but she felt a something within for the good things of the world, and for
 else if she were but rich she would be perfectly happy. As she afterwards
 said, "you would not rebuff her ambition at that time, for, well as she
 might, she remained poor. Afterwards, when she became a third daughter, she con-
 sidered at the prospect of prosperity she enjoyed the little affluence of
 the third she had so long for, but, as she believed, that she might see
 that they were unable to afford her true happiness. She had plenty of ev-
 erything pleased by an American housewife of the middle class, but she
 the care of her possessions only a burden. She learned to believe that
 her poverty was the result of her disobedience to the commandments of
 God, which she had thought she could not afford to keep. She had saved
 six days for others, and on Sunday for herself: if a remnant of cloth, or
 a little thread was left from her work for customers, she had no scrup-
 les about keeping it for herself, and from such accumulations to prepare
 her own clothes and the children's. If any questions were asked, she ready-
 ly was not lacking, to keep up appearances, or disarm suspicion. With
 all her contriving, she could hardly manage to have one suit to wear, at
 which she wept and cried at night, that no one might guess her poverty.
 When a neighbor commented on her gown, being all of the same pattern,
 she would then say, she had finished the style, so bought a whole bolt
 of the goods, so her dresses were all alike. She could tell stories of
 real privation and hunger, and she said in former times, when she like many
 others, often went hungry, that the children might have the shells of the
 scanty provision. I think it was she who told us, that at such a time,
 a quantity of excellent bread was discovered in the street, and eagerly

8
appropriated by the hungry household. It was afterwards learned, a rich Moslem neighbor, a mono-maniac on the subject of cleanliness, had thrown it out, because the house cat had walked over it.

Yagoot was saved from two vices, not uncommon among the Armenian women of her generation, by overindulging ^{in them} once or twice, seeing the danger, and avoiding it. After her husband's death, she was persuaded by the neighbors, that the proper thing to do, was to sit idle for some days, weeping profusely, and taking snuff in large quantities, to soothe her grief. She followed this advice, and one day being alone, became insensible: on coming to herself, she took the box and all the paraphernalia of snuff taking, and flung them far away over the city moat, which lay at the back of the house; thenceforth being free from that temptation.

Her oldest son married against her will, and this was a sore trial. He separated from her, and the younger went to Tiflis to work, so she was bereft of both her children, and lived alone. She was very angry at the new daughter in law, and still more at her mother, who was a relative, and who, Yagoot believed, had taken advantage of the youth and inexperience of a very young man, to entrap him into an unwholesome marriage. For some time, she cherished in her heart hatred and rancor, till one day, kneeling in the church, she was led to think of the forgiving mercy of God. Her heart was melted: rising up, she went at once to humble herself, and seek reconciliation. The results were most happy: the bride grew to love and trust her: together they bore the household ^{hold} ² grief caused by the insanity of the son, and when Elizabeth and her baby girl died the same day, of cholera, it was Yagoot who cared for them to the last, and prepared the bodies for the grave. When the mother, her old enemy, a disagreeable old woman, went down to death, with no one to nurse her, of her own children, Yagoot was with her, and received her last breath. From this experience, she often testified to others, how sweet it is to forgive.

When she was about forty her dormant religious instinct began to assert

9 She sought after her father's God. In her own church she found nothing to satisfy the newly awakened craving; the services in old Armenian were for the most part unintelligible to her, and of vernacular preaching, there were none. When she understood the words, she failed to grasp the meaning. She would often laugh, telling how when the priest read the words of our Lord to Peter, "Feed my sheep; feed my lambs;" she took it to apply to literal animals, and wondered vaguely what Jesus might be doing with a flock of sheep. She had no spiritual food, till she became acquainted with Miss Jewett, who invited her to the meetings she was holding for women, and to the Evangelical Church, where she heard the word of God read, and explained in modern plain language, which she could comprehend. Her heart was attracted, and as one of her brothers in law and his wife were members of the church, she had no difficulty in becoming known to the congregation, and attending the services. She wished much to see the administration of the Lord's Supper, and even spoke of a desire to unite with the church, but as non-communicants were not at that time allowed to be present, for fear of endangering the Russian converts, her wish was not gratified, and she was offended, and for a while withdrew from us. Some months after, in the spring of 1867, I was recovering from a severe attack of typhoid fever, with various complications, and by advice of physicians, was to take a journey to Yerevan, for which a woman was necessarily to be with companion. One was found, but a sister of the host, in the place, was forbidden by her brother to go, and could keeping, to furnish her with money, and the others which I had already procured for her journey. It was proposed that another could not be found, and as I was still in our home attending a nursing, I ventured to ask her to go, and she was early accepted; delighted with the chance of seeing us in the home of her childhood, and she still had some relatives. I feared her she would be unwilling, but she calmly informed us it was none of her business, and she willingly gave her permission to go out on the journey of nineteen

10 days, we had in a Turkish town, (sort of border or police line,) carried by two carriers, I crossed to it in shafts before and behind, and on horseback. I soon found out that she was a person of decided character, and was destined to fulfill most of the predictions made as to me, taking a woman with me. It had been said, all the snakes fell off their horses, two or three times daily, and were more trouble than help on a journey, but she only fell off once, and that not through her own fault, but that of another person, and she was the most helpful person imaginable, proving a veritable tower of strength, to one living a hardy life, in much weakness and pain.

At one of our stopping places in a Syrian village, the Armenian wife betrayed herself: she began to scold the women for the dirtiness of ^{their} homes and children, and to take an exceptionally superior tone with them, that so effectively stung their hearts as almost to frighten their consciences. Then they had gone, she expressed herself as offended to giving them the Gospel, as they were unclean dogs, unworthy and incapable of receiving it. Taking the Armenian Bible, I read her the words of the Syrophenician woman, and told how Boifat, the guest of a Boer farmer, had wished to preach to the Gottenlots, and his host had said they were dogs. Boifat, reading the same story, had won him to call the Gottenlots in to hear of Jesus. It was enough: never again did I hear a similar expression from Yagoot, nor did she begin to adopt the scolding tone. She was ever ready to labor for them in humility and love, and made no race distinction in her efforts to do good.

When she reached London, and became an inmate of the Missionaries' House, I could see that there, as later elsewhere, she was willing to sail in a helmsman, and subjecting me to a close scrutiny, to see if the life and the profession corresponded. Being weak and confident most of the time to a certain extent, I read to her very eagerly and went over the whole

He fully recovered his balance. Her suggestion, in Tiflis, was to stay there, to form the habit of drinking, on the plea that it would be good for his health. He died an untimely death, and fills a drunkard's grave. It was not strange that the mother became a strong advocate of total abstinence, and had a horror of liquor.

The year after our journey together, it was evident I must return to America for medical treatment, and Yagoot accompanied me as far as Tiflis, returning to Tabriz with Mr. Bradford, who was coming out the first time. She readily fell into place as her assistant, and remained with her till of her first term of eight years as a maid; helping in the religious and medical work connected with the Women's Dispensary. As in 1899, I was returning from my second foreign trip, she came to live with me, and spent most of her time with me, when I was on journey, and the rest in her own home in Tabriz; but always ready whenever called, to aid in my efficient in whatever field needed her. The last three or four years, she has felt it her duty to keep home for her son, but she is a mother, and shows her strong sense of duty in so doing, as he is not an easy person to live with, and his two sons are doing it to him, and giving her much trouble. We have made many journeys together, and I never found her more of a help and comfort, than in this last, when we spent a month in a Persian town, and though weak in body, she did her good work in the women, that I am sure they can never forget it. I often think I have never heard her tell her own experience so fully, or give such clear testimony to her giving no keeping power of the Lord Jesus, as she did then. I cannot tell you the rest of that journey, but her perfect recovery of health and weather of Iran is extraordinary, and of the kindness and pleasant that came to us in Iran.

I should like briefly to mention some of the friends of her character. He had a loyal loving heart, and I think a true friendship, and was ~~the person~~ whom she called in an intimate way up in the fields and wood-

is the one on whom we relied, especially in the girls' school, if any difficulty arose, to persuade the culprits back to the path of duty. She was perfectly honest and truthful, very kind, and free from flattery and vain talk. She was modest and pure of speech, and her great delight was in religious conversation. I was much impressed by her faithfulness in attending the church services; it made no difference whether she was in our employ, or supporting herself: it was a rare thing not to find her in her place. Sometimes, after a sermon by which I had failed to be much edified, I would ask her opinion, and she would heartily reply, "I found it very good but when is it not good?" She was not a perfect character: she had odd notions of acting and thinking, and was quite independent in her feelings, having no desire to be a hanger on or dependent.

There was something pleasant about her bright sayings and keen comments, even when a little perverse and impatient, as she could be, she was still kind and lovable. Once, when a wedding was taking place, and the girl found the constancy of the bridegroom, who had been in love with the bride seven years, she joyfully said, "Let us wait and see if he is in love with her seven years after marriage: that is ever more to the purpose."

Once we were in an upper room in Salmas, and a crowd of Armenian refugees ^{were} below, who had fled from the massacres in Turkey, and were coming to us to receive relief funds. We had had one or two meetings with them, but I felt we should go down and labor with them again, but on proposing it to her, with an indescribable tone of the head, and an elevation of the nostrils, she replied, "I don't need to go down; I can reach them from here." On another occasion, when the Turkish attendant had a colic, she fell from her horse, on a steep and rocky road, with her right side to the ground, almost in scripture words, "I was cast down with me, hath thou visited me." From the arched point of view, she appeared to be with a soldier, and so he, as a soldier, she was a woman's right to a good government, but she was a woman's right to a good government, which she had to fight for.

A good deal, till I discovered that they really had a great regard for each other, and that a little quibbling was only one of their ways of varying the monotony of life. As she grew in grace, however, she became ever more patient, and ceased to rebel. Whenever she became exhausted physically, she found it hard to control her temper; but we knew, "the spirit was willing, but the flesh was weak." Toward the last, I could see more & more, that she was truly overcoming.

For the last two or three years, she had been at home with her son, but not very happily, at times, and in the winter of '06-'07, she was seriously ill, no one night, being alone in her room, felt she was near death. She was ready to go, but after fervent prayer, felt a reaction, and knew she was to recover. She then promised the Lord to devote a year to special service for England. This led to her persuading her son to consent to her coming to us for a year, which began in June '06. Great was our mutual joy, at being permitted to work together again, but it soon became apparent the Lord was designing other things for her, for out in the country town, where we spent the month of August, telling the good news to the women, she became so ill, we were obliged to return to the city. Reluctant to relinquish her daily duties, she kept on her feet for a couple of weeks, but Sept. 11th, she gave up to bodily weakness, and took up her abode in the little hospital room, which looked toward the chancel, where she had so often cared for others. For her "the name of the chamber was peace," and she was so glad to be there, and so happy that her son and other relatives yielded to her earnest wish to die in our home, and be buried by the missionary, in a place selected by herself, in the Protestant cemetery. Till the 12th of October, she insisted on getting up each morning, to attend to some of her customary work, and after that, would direct the nurse, who came to her, just for all I could do. As she could not read, I would read to her, and she would gradually, to the grave.

From the beginning, she had been sure she should not get well, and rejoiced in the prospect of going to be with Christ. Many came to see her, of her own relatives, and of the church people, and she greeted all with a cheerful smile, and gave them ~~their~~ her Christian counsel and testimony. One said he had often thought who would take care of him in his last sickness; she replied, "Yes, I have often been anxious about that, but you see now the Lord has provided for all." She had her burial clothes and all things necessary, carefully provided, and asked Mrs. Vanneman to prepare her body for the grave.

Two and a half weeks before her departure, all the missionaries in Tabriz, with our Armenian elder, and two or three others, gathered in her room, to partake with her of the Lord's supper; the celebration made her very happy. She suffered a good deal; more from thirst than hunger, as she was unable even to drink water; toward the last, she was burning with fever, and the only relief she found, was from the constant use of ice. She was at first impatient, and begged to be taken soon, but that passed off, and gave way to a sweet patience. She was so grateful for every thing done for her, and so little exacting or unreasonable, that one could not wish for a patient more easy to nurse.

Every morning and evening, the little household gathered by her bedside, for family prayers, to which she loved to listen; always adding a fervent "Amen." About Oct. 5th, we noticed her strength beginning to fail more rapidly, and she asked not to see so many people; but life held out till the evening of Oct. 30, a half past seven, when she sweetly breathed her last. We heard the call, "Rise, my love, my friend, and come away"; and being roused, she answered; and was gone to Him, whom not having seen, she loved. The Armenian woman, who was helping nurse her, afterwards told me that, the night before, after I had left her for the night, she stood up, suddenly, as if being such a sleeper, and said several times, "Is this not my

"I am in heaven" she said. I had not told her this, while she was
 still able to speak, but I had told her she went by it. I should
 have been so glad to hear what she had to say, but she was too weak
 to speak, only ^{able} to reply, when questioned as to how she felt, that she was
 well. I believe she was conscious to the last, though she could not express
 it. When she had been prepared for burial, she had a very ² calm, satisfi-
 ng look, and when her relatives were weeping over her, it seemed as if
 she were smiling, in gentle surprise at their grief, and would like to
 "if I could tell you how vain and poor I was, but you would not sur-
 prise me." When I were with her in the coffin, she said
 and on the grave. She had just calmly stated to be buried from the city,
 and there, in the presence of many friends, but last farewell words, and
 then for her, these words were said.

George, the beloved friend, brother and father in Christ, will be able to
 say only "I am here."

you.

grace by the Scriptures - God be with-you all, Amen.

What we have dreaded for so many years in the way of a general European War seems to have come upon us and even though expecting it, its coming is remarkably sudden. The death of the Crown Prince of Austria was the spark which produced the general conflagration. War was declared by Austria on Tuesday, July 28th. We heard of it about three days later and during the fourteen days which have elapsed since the change which have transformed this part of the world from comparative quiescence to confusion, extreme panic stagnation have been swift and startling to the last degree. The first event which caused us to realize the seriousness of the situation was the recall of the Austrian subjects to the military service. This was followed quickly by the recall of the Germans then of the French and then of the Russian. The banks continued to pay checks until about eleven A.M. on August 1st when the doors were closed. This added another important element to the panic which had already set in. Then came orders from the Ottoman Government for mobilization or at least the calling of all eligible for military conscription from the ages of nineteen to forty-five. And the abolition of all exceptional privileges ordinarily granted to certain classes of professional men. This resulted in a stampede of young and old from Beirut to ~~the~~ Lebanon when thousands of both Moslem and Christians fled with and without their families. At the same moment came orders to commandeered all horses and mules fit for transport service. Hundreds of horses and muleteers were caught in the Khans and caravanseries of Beirut while thousands of others escaped by devious paths in every direction and still more devious methods of bribery. Because at such a time the hungry officials, with salaries in arrears, and the certainty of delayed payments in the future, are ready enough to turn an honest or a dishonest penny. So within a period of five days our city and country were transferred from comparative regularity and quietness to confusion, fear, panic and utter stagnation.

Then came the next stage of wars and rumors of wars which I sometimes think are almost as bad as the war itself. People are left in idleness, fear and terror immediately become the victims of the most absurd, pretentious and awful rumors. All the things that ever were dreaded or could be imagined are circulated as actual happenings. All ordinary sources of reliable information are hopelessly disturbed. Telegraph offices are crowded with bands of anxious people trying to send messages over the wires which have already been seized for government purposes. So that the general confusion can hardly be imagined or understood except by those who unwillingly form a part of it.

The next step has been the cessation of all steamship services in this part of the Mediterranean. Austria called all her vessels home, followed by Russia and France. When they received orders each line of steamers dropping all responsibility of night freight and passengers made straight for its home port and this meant cessation of all mail and newspaper communication for us with

THE RENAISSANCE AMONG THE RUSSIAN JEWS.

INFLUX OF GERMAN THOUGHT—THE BERLINER AND THE 'HASSIDIM—CONVERSION EFFORTS OF THE GOVERNMENT.

II.

BY HENRY GERSON.

THE influence of Rabbi Elijah's teachings did not deeply affect the Jewish communities of Russia outside of Lithuania proper; i.e., the six Governments of Kovno, Vitebsk, Vilna, Grodno, Minsk and Mohilev. In Poland, Volhynia, Podolia, Besarabia, Taurida and Kherson the teachings and beliefs of 'Hassidism had taken deep root among the masses. According to those teachings, the critical study of the Talmud was out of the question, and spending one's time on secular studies was almost a crime. If the Talmud was studied at all, it had to be studied as religion; but more saintly were they who would not trouble themselves with any studies that required a mental effort, and spend their time in meditating on the mysteries of Qabbalah, which not only of the letter of the Bible, but also of that of the Mishna and the Talmud, construed wonderful combinations of the Sacred Name or attributes of Deity. The small number of progressive Jews of these districts did the best they could under the circumstances, when the decree of Alexander I was promulgated, opening the public institutions of learning to them; they sent their children to the public schools and invited Hebrew and religious teachers for them from the neighboring Austrian and Prussian cities where the German, or rather the Berlin Reform prevailed. By this, however, the distance between them and the 'Hassidic masses of their brethren was greatly increased, for the Berlin Reform had fallen into disrepute among all faithful Jews on account of the leaning toward Christianity by its followers immediately after the death of Moses Mendelssohn. A vivid illustration of the relations of the 'Hassidim to their progressive brethren, and even to the rabbinites of the Lithuanian school is given in a satirical work called "*Megalleh Temirin*" ("The Revealer of Mysteries") by Joseph Perl, a teacher at Tarnopol, Galicia (published in 1819). The book is modeled after the well known "*Liber Virorum Obscurorum*"; the vicious Hebrew jargon of the 'Hassidim takes the place of the "kitchen Latin," and the perversion, superstition and scheming of the 'Hassidim parody those of the monks described in the Latin book. A more realistic romance, realistic to obscenity, than the "*Megalleh Temirin*," can hardly be thought of. Still it presents a perfect picture of the living, morals and mode of thinking of the superstitious 'Hassidim, and shows how far above them were the progressive and rabbinical Jews. It was fateful for regenerating Judaism at the beginning of this century that hardly a generation had passed since the impetuous to reform had been given by Moses Mendelssohn and Israel Ba'al-Schem, than their respective followers were gone astray in various directions. The followers of Mendelssohn transformed themselves into reasoners of the Maimon type or professors of religion of the style of David Friedlander; the followers of Ba'al-Schem, on the other hand, became 'Hassidim of the type described in "*Megalleh Temirin*." The Jews of Lithuania, over whom the genius of the great Rabbi Elijah was hovering, had to sail between these Scylla and Charybdis.

Still the truly progressive Jews, even of the horderlands of Russia, did not lose their heads. The enlightened community of Odessa sent their children to the public schools and established a parochial school for the children of the poor (study at the public or Government schools involved expenses which the poor could not defray), under the leadership of Dr. E. Sittenfeld, a German graduate. When Sittenfeld died, in 1833, they invited Director B. Stern, of Tarnopol, to take his place. The latter was a man of such sterling virtue and sincere piety that even the most orthodox had nothing to say against him. Under his guidance the school had not sitting room for all the children that applied for admission, and it was enlarged at a considerable sacrifice on the part of the community. Shortly afterward Director Stern procured the permission of the Government to establish a similar school in Kishinev, the Jewish center of Besarabia. He placed Dr. Goldenthal, also a German graduate, at its head. In Warsaw, the center of the Jews of Poland proper, a similar school was established under the leadership of Dr. Jacob Eichenbaum.

Finally, the community of Riga, the Jewish center of the Baltic provinces of Russia, established a similar school; and at the recommendation of Dr. Philippsohn, of Bonn, the editor of the *Allgemeine Zeitung des Judenthums*, they invited Dr. Menahem Lilienthal, of Munich, to direct it. Thus German education began streaming in from all sides upon the Jews of Russia. Besides the school of Vilna, whose directors were native Lithuanians (M. A. Guinsburg and S. Salkind), and where Hebrew was one of the most important subjects of instruction, all the communal schools I have mentioned, and the many private schools that were modeled after them, were conducted by German pedagogs, and paid but little attention to the study of Hebrew. To the masses of the Jewish people this was tantamount to the introduction of the ill-reputed Berlin Reform, and the cause of education suffered by it. But there were other

causes to discourage the faithful Jews in the pursuit of secular education.

The honorable intentions of Alexander I, manifested in the ukas of 1804, by which the public institutions of learning were thrown open to the Jews, were subverted by the bureaucracy of his time. The leading professors of the universities of Vilna, Dorpat and other places were Poles or Germans. While in the ukase of Alexander it was explicitly said (I quote from the official documents of the time, published in St. Petersburg in 1867):

"No Jewish child during the time of its study in any of the public schools shall be lured away from its religion under any circumstance"; and further on:

"Jews who by their abilities should attain in any of the universities their degrees in Medicine, Surgery, Natural Science, Mathematics, or any department of learning, shall be recognized by the same (universities) and granted promotion on equal rights with all other subjects of Russia," these regulations were obeyed only the first few years. In 1816 a Jewish graduate of Dorpat, Simon Levin Wulf, applied for the degree of LL.D. and stood his examination very successfully; but the college notified him that the degree could not be conferred upon him unless he became a convert to Christianity. Three years later the Council of the Vilna University applied to the Minister of Education, that the right which had been granted to Jewish students to be exempted from all special taxation, be accorded them only when they finish the course of studies. Numerous instances of this kind occurred which showed plainly that the managing authorities of the institutions of learning did not intend to abide by the liberal regulations of Alexander. As these "representations" of the university authorities were confirmed by the Ministry of Education, nothing remained for Jewish students to do but to abandon their faith, or to return to the drudgery of trade when they had finished their course of studies. To what practical benefit was education to the Jews of Russia under such circumstances? Still they continued establishing schools of their own, and the number of Jewish students increased with wonderful rapidity in all parts of Russia.

In 1825 Nicolas I, who had been excluded from all Government affairs by his brother on account of his bigotry, succeeded to the throne of Russia. He made a declaration that he would do all that was in his power to unite the peoples of his vast realm not only as one nation but in one faith. And from that time up to the Crimean war, which diverted his thoughts from religious affairs, Roman Catholics, Protestants, Jews and other religious confessors were systematically oppressed, and forced and encouraged by all means to join the "Orthodox Church." This religious oppression was felt most keenly by the Jews. The community of Vilna, aided by the sister communities of Lithuania, made it its business to watch every movement of the Government in its religious working in order to know how to avoid its rigor and when it was timely to petition or to protest. Count Karl von Lieven, the first Minister of Education under Nicolas, addressed a number of questions to a Jewish scholar, Isaac Baer Levinsohn, of Krennitz, Volhynia, in the year 1829, about Judaism, the Rabbinical teachings, the Qabbalah, etc., with a view of ascertaining how to deal with the "Jewish question." The impression seemed to have gained ground in the highest Government circles that the Jews of Russia needed only be isolated from communion with their foreign brethren and put in a condition to attain a liberal education, to be diverted from their faith. They believed, moreover, that the Jewish synod, which had been convoked by Napoleon I, in 1807, like the Sanhedrim of old, united all Israel under its authority; and they knew that the Jewish reformers of Berlin, who had evinced such a leaning toward Christianity, opposed the authority of that synod. Hence the plan was mooted to sever the connection of Russian Jews from the Synod of France, by the establishment of a rabbinical council at St. Petersburg, and to introduce German education and the influence of German progressists among them. With a view of following this plan Count von Lieven propounded his questions to Isaac Baer Levinsohn. The Government knew very well that there were enlightened and progressive Jewish scholars in Lithuania who could answer these questions; but it knew just as well that the Lithuanian Jews, as a rule, were self-conscious, persevering and cautious in their religious profession, while the progressive Jews of Volhynia yielded themselves with enthusiasm to the spirit of German reform. For this reason a Volhynian scholar was chosen by the Ministry of Education to give light on the principles, faith and conduct of the Jews. But here they had "reckoned without their host." Levinsohn was too profound a scholar and too sincere a Jew to stultify his brethren or his religion. His treatises on the questions that were propounded to him served not to betray Judaism or to indicate a way of merging it into the popular faith; but they practically united the progressive Jews of Russia in the faith of their ancestors, and healed the breach which the influx of German reform threatened to create between the Lithuanians and their brethren of the bordering provinces.

Levinsohn had long before pondered on questions similar to those that were asked, and about a year previous he had published a book, "*Te'ulah be-Yisrael*" ("Testimony in Israel"), to which he now referred the Minister

of Education. In that book he demonstrated that altho it is of imperative necessity to the Jew to study the Hebrew tongue, he must also study the secular languages of his time to adopt what is good, noble and useful in the thoughts and teachings of the contemporaneous thinkers. He is in duty bound to work at a regular trade, most preferably that of agriculture, which was the occupation of his ancestors and which gives him the opportunity to fulfill many commands of the sacred Law. The schooling and teaching of children is a duty devolving not only upon their parents but upon the community, if the parents have not the means or are otherwise unable to do it. Training the young to perform manual labor and to engage in useful industry is as sacred a duty as the spending of charity and sustaining hospitals for the sick. The man who claims the support of the community for his learning or piety is a sinner; the rabbis of old, even the prophets, like Moses and Samuel, did not take anything from their followers for their spiritual work or merits. To this effect he continues showing the wholesome teachings of Judaism, and demonstrating how, in their purity, they are conducive to progress and enlightenment in every respect. The Government was highly pleased with his work and sent him a gift of 1,000 rubles in recognition of his merits; for in all that he wrote there was actually nothing to oppose its designs. As he bit rather sharply against the rabbis of the disbelieving schools and against the 'Hasidim who perverted the simple and beneficent teachings of the Bible, he was regarded as (or rather mistaken for) an enemy of the Talmud; and an enemy of Talmud was, in the opinion of the Government, tantamount to a friend of Christianity. On the progressive Jews of Russia, on the other hand, this work produced quite a different effect. It proved to them that they need not go to Berlin to learn what is practically good and useful, and that their own sacred tongue and literature contained the elements of practical education and the vitality to develop with the progress of the time. Levinsohn's treatment of the other questions propounded by the Minister of Education is contained in two works that were published later, "*Beth Yehudah*" and "*Zerubabel*." In this rapid sketch there is no room to enlarge upon the points touched in these works, tho they are all interesting both from a historical as well as from a scholarly point of view. But this much must be stated here that the German rationalists, of the fourth and fifth decades, have drawn largely on these and the other works of Levinsohn. The questions which Count von Lieven propounded to him are given in his biography "*Sepher ha-Zikhronoth*," by Baer Nathansohn, which was published in Warsaw in 1875.

While the efforts of promoting education were carried on so energetically by the Jews under the very eyes of the Government; for no school could be established without a charter, and the Jewish communities sustained, besides the institutions of religious learning, parochial and private schools in almost every large city, "the pressure from above [the Government] and the persecution all around [the bureaucracy] did not relent," as a Russian chronicler relates. The rights that had been granted to Jewish students and graduates were withdrawn one after the other, so that the young men who had devoted themselves to scholarly professions were compelled either to emigrate or to abjure their religion. The Minister of Finance, Count Kencrin, succeeded in getting permission for the Jews to colonize as farmers in Siberia under very favorable conditions. A ukase to that effect was issued, and the poor Jews of Lithuania and Kurland by thousands applied for the privilege and spent their last means to prepare for the journey; but not one of them obtained it. How and why this ukase was suppressed no one knows up to the present time; but it is very probable that the application of so many Jews to colonize as farmers which gave the lie to the accusation that they were unable and unwilling to engage in agriculture, was not the thing which the Government wanted. One woman, however, whose husband and grown sons had actually been reduced to beggary in preparing themselves for their journey to Siberia, succeeded in presenting her petition to the Emperor himself when he passed through her city. This she did in a simple manner. She threw herself before the horses of the Czar's carriage, crying: "Since my husband and children have ruined themselves in the hope of being favored by the promise thou hast made to my people and that hope was never realized, do me this one favor, O mighty Czar! Let me be trampled to death under the feet of thy horses!" The Emperor detailed an officer on the spot to examine her case and to accept a written petition from her. In answer to this petition her husband and sons received the right of settling as farmers in Kherson, and the Jews that had applied for land were directed to colonize on the virgin soil of certain districts of Kherson and Taurida. (*Allgemeine Zeitung des Judenthums*, 1842, and *Jüdisches Volksblatt*, 1856.) But even this forced enactment of the ukase turned out practically as a ruin to those who believed in it. The colonists were prohibited employing non-Jewish laborers who knew the climate and the soil, to guide them in their attempts at farming; the money and provisions which the Government had allowed them to start with never reached

them; and the extortions of the local bureaucrats consumed the last they had. Most of the colonists were thus forced to disperse in the cities as traders or beggars; only a few had the means and the perseverance to hold on to their land. These were the originators of the colonies of South Russia, about whom we have read a few years ago, when Alexander III gave orders to suppress all Jewish settlements outside "the pale." In the meantime news came from the army that the Jewish soldiers were forced, by all possible means, to become confessors of the Orthodox faith. All this pointed to the fact that the Government of Nicholas I, with all its professions of trying to improve the material condition of the Jews and to educate and enlighten them, aimed at one thing, their conversion to the Greek Church. Is it a wonder, then, that the faithful Jewish masses and their thoughtful and circumspect leaders were extremely cautious in every step they have taken? In fact, the masses of the Lithuanian Jews were prejudiced against every new measure that was devised for them by the Government, and the progress they were making, despite every difficulty and discouragement, was due exclusively to the advice and influence of their noble leaders, the Maskilim of Rabbi Elifab's school. It was not till the beginning of the fifth decade that the cause of education took a new turn.

NEW YORK CITY.

OUR WASHINGTON LETTER.

BY JANET JENNINGS.

The Board of Control for the National Commission of the World's Columbian Exposition, has been in Washington recently to see about the distribution of awards to exhibitors. While there may be, and very naturally, the impression that exhibitors at the World's Fair must have received their awards before this time, as a matter of fact no awards have yet been sent out. One is led to wonder if the vicissitudes of the World's Fair medal and diploma, especially the medal, are never to end. The history of the medal, beginning with the St. Gaudens design, rejected by the Congressional Art Committee and coming down to the present time, would be a long story. The Congressional Art Committee, or, to be exact, the Quadro-Centennial Committee, was composed of fourteen Senators and, like most art committees, knew very little about art. The St. Gaudens design was historical on one side and allegorical on the other. The allegorical design was not up to the Committee's moral and artistic standard, and they would not have it. They accepted the historical design, which represented Columbus stepping ashore. It was the usual landing of Columbus, and the Committee had seen it in pictures a great many times; but they could not, and would not, put up with the innovation of an allegorical design, in which America was represented by the nude figure of a youth. It had to go. Then a designer in the Mint was set to work to make a substitute which would be "modest and artistic," and, if possible, in every particular meet the requirements of the Art Committee. He spent fifteen months on the work, and then submitted two designs. The Secretary of the Treasury, who by this time knew how the Art Committee stood on innovations, chose for its approval the more conventional of the two designs, which could not by any chance suggest the attempt to symbolize a new idea. The upper part of the circle has the usual globe representing the world, on either side of which is a woman's figure, nude to the waist line, and scantily draped below. One is reaching forth the trumpet of fame, the other lifting the laurel crown. The design is so familiar that one cannot help the conviction of having seen it before, and often. Across the middle of the circle is the commemorative inscription of the discovery of America, and just under this the die or space for the name of the exhibitor, which gives the chief value, in making every one of the twenty-three thousand and more medals, an individual medal. In spite of advertised assertions to the contrary, there is but one class of medals, the bronze, authorized by Congress. The contract for the manufacture of the medals was let to a firm in Waterbury, Conn., for thirty thousand dollars. The contract stipulated that in every instance the medal should be perfect. The Waterbury firm has had much more difficult work than it bargained for, and declares it has lost money by the contract. The design has not been easy to strike, and inserting the names of the exhibitors, especially long, foreign names, in the extremely small space of the die, has caused no end of trouble and vexation of spirit. The space is small for names of ordinary length, but the long names had to be put in double lines of fine type, that only a microscope can bring out. Many foreign names had to be abbreviated also, and the Treasury called in linguistic experts to prepare them. The St. Gaudens design possessed the advantage of plenty of space for the name, not prescribed by a die, but an irregular space, equally appropriate for long or short names. The difficulties encountered by the Waterbury firm delayed the completion of the medals several months. But they are now ready, and, after a careful inspection by the Treasury, the work is said to be excellent. Each medal is put up in a pretty aluminum case as effective as silver, lined with blue velvet, and the

Missionary Advance Into Mesopotamia

The extension of the work of the Arabian Mission into Mesopotamia has been officially approved by the British Mandatory Authority in that area as will be seen by the following very gratifying letter from Sir Percy Cox, the High Commissioner of Great Britain for Mesopotamia:

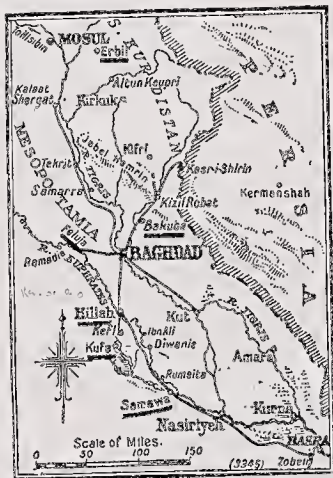
"In reply to your letter dated November 6th I am desired by His Excellency, Sir Percy Cox, to say that the advent of the Arabian Mission to Baghdad will be very welcome and that there is no objection whatever to the arrangements you propose.

"I have the honor to be, Sir,

"Your obedient servant

(s) C. G. GARBETT, *Secretary*"

In addition to the above formal and official assurance, the Deputation, when on its visit to Mesopotamia in October, 1920, received from the Military Governor of Baghdad, who was in temporary control of the property of the Church Missionary Society in that City, the assurance that it would be surrendered cheerfully to the Arabian Mission in the event of its desiring to come into possession of it.



The Arabian Mission has for some years occupied, in lower Mesopotamia, in addition to Basrah, the Stations of Amara and Nasiriyeh, (Nasaria). On this map Hillah is the site of Babylon, Mosul of Nineveh, Nasiriyeh of Ur of the Chaldees, and Kurna, at the junction of the Tigris and Euphrates Rivers, the traditional site of the Garden of Eden.

BOARD OF FOREIGN MISSIONS
25 EAST 22ND STREET
NEW YORK

Program

Corner Stone Laying ^{of the} Mason Memorial Hospital
Bahrein, Arabia, March 19, 1902

J. C. Gaskin, Esq., M. M. Asst. Tol. Dgt. Presiding	
Arabic Hymn	١٥٥
Invocation	Rev. J. E. Mordyck
Reading of Scriptures	Ps. 108: Mk. 16. 14-20
Address in English	Rev. S. M. Zimmer, D.D.
Address in Arabic	Abd. el Ahmed
Laying of the Stone	Dr. S. J. Thoms
Special Hymn	(Tune St. Agnes)
Benediction	

"BUILD THE OLD WASTES."

Archbishop's Mission

TO THE

Assyrian Christians.

SHORT OFFICE
FOR MEETINGS OF FRIENDS, HELPERNS,
AND COMMITTEES.



"BUILD THE OLD WASTES."

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AND COMMITTEES.

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RUINAS ANTICAS ERIGENT

THOSE who in any place give gifts, or work or prayer for the Mission, may, it is earnestly hoped, meet from time to time, "even two or three together," both to familiarise themselves with the detail and progress of the work, and to pray for its protection and blessing.

Such friends, I have thought, may find somewhat more than pleasure in so praying as those for whom they pray have prayed these many centuries.

It is well known that two of their three simple and most antient liturgies present no trace whatever of Nestorian doctrine, and the third (which is somewhat more recent) "scarce a particle"—as Renaudot writes. From his Latin version I have rendered and put together a few of those old prayers. The difference of their sound from that of Western devotions is obvious ; but this only brings out more impressively the primitive unity of Christian feeling under diverse forms, and may stir us to fresh faith in God's oneness of final purpose for all churches and all men.

The simple petitions "for all Creatures," the Invocation of God as "the Lord of Man," and the tender Intercession of the oppressed for their foes, have a touching significance for us.

It is not without the old sign of God's will towards us that the Mission is itself somewhat troubled and threatened from without, while the poor remnant of so great a Church has endured fresh persecution.

EDW: CANTUAR:

June 2nd, the day of the Benedictory Service at Lambeth in 1886, may perhaps be kept as an Anniversary with Holy Communion, where possible.

SHORT OFFICE.

There should be no schism in the body, but the members should have the same care one for another. And whether one member suffer all the members suffer with it; or one member be honoured, all the members rejoice with it.

VENI CREATOR; *all kneeling.*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art
Who dost Thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of Thy grace.

Keep far our foes, give peace at home :
 Where Thou art guide, no ill can come.
 Teach us to know the Father, Son,
 And Thee, of both, to be but One.
 That, through the ages all along,
 This may be our endless song :

Fraise to Thy eternal merit,

Father, Son, and Holy Spirit. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR FATHER.

W. Turn us, O Lord our Saviour.

R. And let Thine anger cease from us.

Let us pray.

God, Who didst teach the hearts of Thy faithful people by the sending to them the light of Thy Holy Spirit ; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort ; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Then, all standing, shall be said

Psalm xliv. Deus auribus.

Or Psalm lxxx. Qui regis Israel.

Ant. The Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Assyria.

Psalm cxxvi. In convertendo.

Ant. The Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Then one of the Association shall read the Lesson, saying first

W. Wilt Thou not turn again and quicken us, O Lord,

R. That Thy people may rejoice in Thee.

Here beginneth the seventh verse of the fifty-fourth chapter of the Book of the Prophet Isaiah—

For a small moment mercy on thee.

R. Thanks be to God.

Or else this Lesson beginning at the eleventh verse of the twelfth chapter of the Epistle to the Hebrews—

Now no chastening . . . shall see the Lord.

R. Thanks be to God.

If there be any ADDRESS to the Association it is to be made here.

W. Turn us again, O Lord God of hosts.

R. Shew the light of Thy countenance, and we shall be whole.

Let us pray.

The Daily Memorial.

O God, who didst put it into the heart of Ezra the priest to bring again Thy people from their captivity, teaching them Thy Holy Scripture and renewing among them Thy godly discipline; mercifully grant that we who desire to restore this church and repair the desolations thereof, may be blessed in our endeavour, and strengthened for the work Thou wouldest have done; through Jesus Christ our Lord. *Amen.*

Prayer from the "Liturgy of the Blessed Apostles."

O Lord, the mighty God ; have mercy upon all Creatures ; bring back the wandering, revive the oppressed and convert the oppressor ; give quiet to the troubled, comfort to the broken [power to the Helpers of their Faith] ; and perfect the mercies of all them that work righteousness ; for Thy Holy Name's sake, through Christ our Lord. *Amen.*

Here should be said, if it may be, one of the two Intercessions for the Church which follow at the end of this Office ; and after that

Prayer from the Festal Liturgy.

May God, the Lord of man, bless His congregation of old. May He give strength unto the weak, Who is the Giver of strength from the beginning, even as Christ gave unto Simon ; may the See of the Catholicus *Mar Shimoon* be blessed, that justice and truth may shine evermore therein. May his people walk before Thee, as a lamp shining in dark places. *Amen.*

Prayer for the Blessing and Increase of the Means of the Mission, from the same.

Let the Right Hand That was lifted up over the five loaves wherewith five thousand men were fully fed, and [twelve] baskets left, Itself rest and remain on the humble offering of Thy servants, that it may be multiplied, and abound, abide stedfast and never fail. *Amen.*

Glory be to Him Who, through His grace and His compassions, supplieth all our needs, now and ever, and into the world to come.

Peace be with all. *Amen.*

Or, said by a Priest. The peace of the Lord be with you all for ever. *Amen.*

Intercession for the Church.

From the "Liturgy of Theodore the Interpreter."

We beseech Thee, O Lord, for the whole estate of the Holy Catholic Church, that Thy tranquillity may dwell in the midst of it, and Thy peace in all the days of the world. Grant that all persecutions, risings, and contentions, all schisms and divisions, may be removed from it ; and that in the concord of one mind we may fast hold together with pure hearts and perfect charity : we beseech Thee for our fathers, the Bishops, and for all Presbyters and Deacons, [with the Teachers that are gone forth taking nothing,] who are in this service of the truth ; that all these may stand and serve before Thee in pure beauty of holiness and be well pleasing to Thy will ; so purchasing to themselves a good degree in the revelation of Jesus Christ our Lord : and for all Sons of the Holy Catholic Church, here and in every region, that they may go forward in the worship of Thy Majesty, in the true faith and the good works of Thy praise, unto the saving of the soul ; through Jesus Christ our Lord. *Amen.*

Another, from the Third or Festal Liturgy.

We beseech Thee, Lord, for all Creatures, and for Thy Holy Apostolic and Catholic Church from one end of the earth to the other ; that Thou wouldest keep her untroubled and unhurt from all offences, that there be upon her no stain nor blemish, no wrinkle nor any such thing ; because Thou hast said, through Thy Only Begotten Son Jesu Christ, that the bars of hell shall not stand against her : For all Bishops we pray, in every place and region, who preach the right word of a true faith ; for all Priests who fulfil their office before Thee in righteousness and in the sanctity of truth ; for all Deacons who keep the mystery of the faith in a pure conscience ; [for all Missioners who are helpers of the faith of men ;] for every estate of Thy loving and holy People in whatsoever place they be ; and for all them who knowingly or in ignorance have sinned and fallen before Thee. And we also beseech Thy mercy, O Lord, for our enemies and all that hate us or devise any evil against us : not for judgment or vengeance, O Lord the mighty God, but for pity on them and salvation.

and the remission of all their sins ; because Thou willest all men to repent and turn to the knowledge of the truth. For Thou hast taught us by Thy Beloved Son Jesus Christ our Lord to pray for foes who hate us and for them that rule over us with force or fraud. These things we pray through the grace and mercy of Thy Only Begotten Son, unto Whom be glory, honour, power, and exaltation with Thee O Lord, and with Thy living Holy and life-giving Spirit now and ever and unto ages of ages.
Amen.





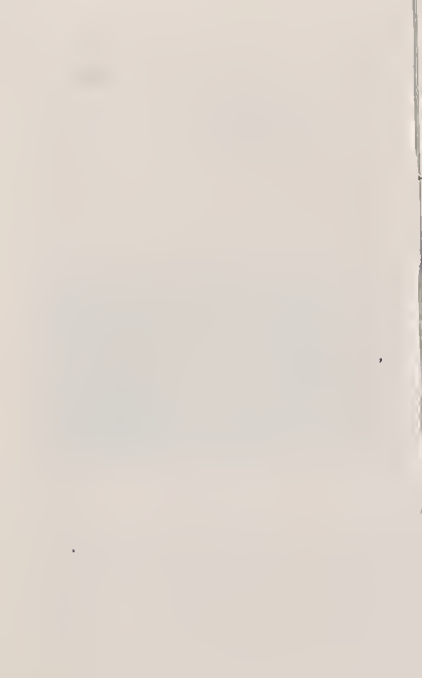
KURDISTAN

By Rev. F. G. COAN, Urumia



A KURDISH BAZAAR

The Board of Foreign Missions
of the Presbyterian Church in
the U. S. A.
156 Fifth Avenue, New York City



KURDISTAN.

Rev. F. G. COAN, Urumia.

Arriving at Persia the fall of 1885, we were the following spring transferred to Urumia Station. The first work assigned to me was supervision of the mountain work in Kurdistan, Turkey.

While readers of missionary literature know something of the work in Persia for Nestorians, little is known of the work in Turkey. Few know that while there are about twenty-five thousand Christians in Persia there are three times as many in what is called the Hekkiary Vilayet, and if we include those who are Chaldaeans and have been absorbed by the Catholic Church, four times as many.

Hekkiary is due west of the Urumia plain and extends for about 250 miles to the Tigris River and Mosul on the east. It is known as Kurdistan and is one of the wildest, most rugged and inaccessible regions in the Turkish empire.

Here, in a vast amphitheatre of wild, precipitous and broken mountains, mountains that rise from 14,000 to 17,000 feet high, with dark, deep defiles and narrow glens and gorges hidden from view, lie the villages that have been for centuries the homes of 75,000 Christians. Nothing in the world could have induced any one to seek such inaccessible, inhospitable places for abode except the stern, relentless persecutions that drove them thither

like the partridges and wild mountain goats that are their neighbors.

It seems strange that a people so aggressive in their missionary enterprises, a people that carried the gospel to China, India, and over all that is called Asia Minor, should to-day be confined in such close quarters. Has not God, in surrounding them with these adamantine walls for centuries, been preserving them for a great purpose? Most of the mountain Nestorians are called Asherets, or independent tribes, owing to the fact that they have in their wild, inaccessible valleys maintained a position independent of the government.

They are a government unto themselves, forming their own laws and executing them. Like all mountain people, they are wild, fearless, brave, and intensely attached to their homes.

In the Hekkiary Vilayet are about fifteen districts, half of them "Asheret" and half subject. Bas, Jelu, Tkhuma, and Tiary are the most important and populous of these. Jelu is the last district to be brought into subjection to the government, and it is only a question of time when the rest will be broken down and compelled to pay taxes from their barren rocks.

My first tour to this field was made in the fall of 1886 in company with Dr. Cochran. Since then over a dozen tours have been made, each one deepening my interest in the work and people.

Originally the whole of Hekkiary was a vast forest and waste inhabited only by the wild beasts and birds that still exist in great numbers.

It is marvelous to see against what odds the people who have crept in have labored to clear this region and make it support them.

All of the forests except what have been reserved for fuel have been cut down; blasting the rocks and gathering the earth by the handful, fields have been built up the steep mountain sides like terraces, with stone walls to support the lower side; the creeks and streams have all been walled in and confined to the narrowest space; watercourses have been hewn and water carried at immense labor to every field within reach, so that the prospect of a village, with its tiny well cultivated fields rising one above the other like green steps, is most pleasing.

These fields (a large one is not over 200 feet long and 50 wide) are usually planted twice a year and compelled to yield two crops.

In the lower valleys a great deal of rice is grown, and the result is that the extensive irrigation and intense heat caused by the reflection of the sun's rays in the narrow valleys give rise to a great deal of fever and other complaints.

The whole population of some valleys is sallow and pale and unhealthy looking. During the summer the villages are practically deserted for the above reason as well as the presence of the mosquito. A few men are left to look after the fields, and these either sleep on high platforms made of poles and placed over the streams or else, going into the house, they make a smoke and try to exist in it.

All the rest, with the flock, go to the high pasture grounds, called zomi, where they stay until late in September.

They seem to take a great deal of pleasure in the zomi, but most of them are desolate places. Some live in caves or under the shadow of projecting rocks; others erect small booths, where they huddle together.

As the flocks are always brought near by at

night for protection and milking, the places become indescribably filthy and uninviting.

I spent the night at one of the zomi at an altitude of 15,000 feet, with great snowbanks all around me. In the morning the water outside of the tent was frozen, although it was August.

It is absolutely necessary to have snow for the churning and making of cheese, and as it melts they keep going higher until the everlasting banks are reached.

With all their industry they are unable to raise enough to support life all the year, so that in the late fall, after the crops have been gathered in, many drift down to the plains of Urumia and Mesopotamia, where they pick up a living as beggars or as laborers. Some are good masons and others blacksmiths; others weave baskets.

When the day's work is done they go from door to door begging their food, so as to save their hard earned money.

Imagine, if you can, the toil and weariness of tramping with women and children, and the little they have on their backs, all the way from Jelu to Mosul Diahekir, Bagbdad, Aleppo and Damascus, a distance of from 400 to 600 miles, and back again every year, and that to earn from \$10 to \$50 aside from their food.

In these long tramps they are always in danger of being robbed of the rags on their backs, and many succumb to the great change from a high altitude and the best of water and air to that of the plain.

Last summer I met a poor, ragged gang just returning. They had within ten days of home been robbed by Kurds of everything they had earned, and the long tramp of 1,000 miles counted for almost nothing.

I have never seen and cannot conceive of a life of greater toil and hardship than that lived by these mountaineers.

There are no roads, but simple paths that have been worn in the rocks by the passage of men and mules for centuries. These are often not over two inches wide, with barely room for a foothold, and pass along ledges and precipices that require a steady nerve and head, and where a single misstep would mean instant death. You are being continually shown where a mule with his load or a woman with her heavy burden slipped, and marvelous are some of the escapes made.

The bridges are even more trying to the nerve. Across the roaring, dashing torrents are thrown long poles about two feet apart, and the space between them is woven with wicker work. As you cross they swing from side to side and sway up and down in a most uncomfortable fashion. And yet the mules seldom refuse to take them, and in time I have ridden over without dismounting or even blinking.

When June comes the men go up on the steep mountain sides and cut the grass, which is piled up to dry. In July the men and women have to bring it all down to the villages for the sheep.

Poor woman! Nowhere is her life one of greater toil and less pleasure than in these mountains. It is not enough to bear and raise children and look after the house, but as a beast of burden she has to bring the grass and then later on the wood on her back from places thousands of feet above the village, places that I have only been able to reach with the greatest effort after a climb of four hours, with the assistance of a mule and no load upon my back. Lying in my tent upon

the roof of the house, I have at three in the morning seen long strings of what seemed to be ants winding down the mountain sides. Coming nearer, they have seemed like huge piles of grass with two feet projecting beneath. These are the women burden bearers of the early morning. In one district a woman's wedding gift is a rope, which is her pillow as well. She sleeps with this under her head so as to be able to find it when the time comes to go after her load. During all this absence the little children lie in their cradles helpless and hungry until their mothers, dripping in perspiration, come and give them the overheated milk.

Again at four o'clock in the afternoon she goes up for a second load, which is brought in about dark. It is only due the men to say that, with the exception of one district, they join in bringing the burdens.

Living is most primitive, and it takes very little to keep house. They have no beds, but sleep in felt mats. Their food is usually cakes of bread made out of corn or millet, coarsely ground between two stones by the women. This is mixed in water and baked unleavened on the sides of a clay oven. A great staple of food is the soured milk, called "mesta," which is also used, and with which they make a variety of soups, mixing in a lot of herbs. Meat is seldom eaten. A luxury is the sour mush spoken of and cooked on special occasions. A poor woman was once asked what day it was, being Sunday. She said, "I don't know, except that ever since I was a child we have cooked 'girdoo' on this day."

This "girdoo," or sour mush, is served in large wooden bowls, with a smaller bowl of melted butter in the center. Spoons are laid all around, and each one dipping his spoon in

the butter takes up the mush and eats it. The food is served in the skin of a mountain goat, which serves as a tablecloth, and the pieces are always carefully gathered up and served until consumed. So scarce is the food that the cobs are often ground up with the corn and eaten.

As soon as the fields of corn and millet are ripe they have to fight against their great enemy, the bear. These animals, coming down at night, do a great deal of damage and will soon ruin a field if they have full sway. Men sleep in the fields, building bonfires and shouting and beating drums until morning, to keep away these pests. So it is a fight for existence. Their lives are not free from excitement. Raids are always being planned against some enemy, in which villages are looted and flocks carried off. Of course in these they often lose life on both sides.

Every district has its enemy and its ally. There are many feuds between the different tribes and clans and constant bloodshed.

A murder is always avenged, any one from the offending tribe who happens to first fall in their way suffering for the crime committed.

So common is murder that they have very severe and stringent laws to restrict it. When a man has killed another he immediately flees to a neighboring district, where he is kept, unless he is unfortunate enough to be caught, when he is usually killed. After he has fled his house is plundered, the effects being divided up among the village; in the same way his sheep and cattle are divided up. His house is torn down or burned to the ground, his trees and vines cut down and his fields and crops destroyed. He himself, with his family, remain away for three years. When

that time has expired they are allowed to return and neighbors come in and fix the price of blood at a certain number of fields, which are confiscated. They then quite often turn in and help rebuild the house. Extremely passionate and always armed with a dagger, it is a common thing to plunge it into the first one with whom they get angry, and hence the great number of murders.

They are always at war with their neighbors the Kurds or hostile Christian tribe, which makes travel very difficult, as they do not dare venture into one another's districts. This summer I had with me a muleteer who hoped that he would not meet his enemies. But they spotted him at once and would have killed him, but out of courtesy to me spared his life. "Thank God the Sahib is with you," said one of them, "or I would cut you to pieces."

They have their vices as well as virtues. In some places unchastity, murder, robbery, profanity, and in *all* places smoking are their main vices.

I never saw a whole race more given to tobacco than they are. Children only four and five years old smoke. Many do not let the pipe go out all day, lighting a new one from the embers of the old. Others have to rise a dozen times in the night and smoke. I have, however, only seen one woman in all the mountains who smoked.

A certain class are professional beggars, and have compassed the world in pursuit of their trade. Their success is wonderful, and they come back yearly with all the way from \$200.00 to \$1,000.00. Their great plea is that churches have been destroyed by the Kurds and that they need schools, etc.

I would here say that with all the hundreds

of thousands of dollars that have been collected for this object, I have yet to see the church that has been built, or school that has been taught by them.

They will tell you tales that take you from New York to San Francisco, from Venezuela to Cape Horn. Some of them were in Santiago and Manila when we were bombarding them, others have been in Japan and Port Arthur. Not a spot on the globe that has not been canvassed successfully by them. No amount of information can check them, and they will ply their trade and get all the money they want as long as the human race exists.

What about their religion? They are called Christians, and are the purest form of Christianity in the East,

All these centuries Catholicism, casting a wistful eye on the mountains, has not been able to effect an entrance, except in isolated cases. They have no pictures or confession, but a simple form of worship.

But alas! They are steeped in darkness, ignorance and superstition. They have churches in every village, but few attend, and the service is unintelligible to those who do. They attach great faith to the long rigorous fasts that are strictly observed, and consider it a far greater sin to break the fast than commit murder or any other crime.

Many who have all their lives partaken of the sacraments have absolutely no idea what they represent. Others have never heard that there is a hell and a heaven. The women are especially dark and ignorant, and when spoken to will often say, "Why, we have no souls; why do you talk to us?" One was very indignant when told that Christ was greater than her Patriarch Mar Shimoon, who is held in great reverence.

Most all the religion that woman has is going to the church once a year at Easter time, when she partakes of the sacraments.

But thank God the light is breaking in all this darkness. From the time when the consecrated Dr. Graut made his first tour into this then unexplored region, and when the gifted and saintly Mr. Rhea made his self-denying thorough tours, to the present time missionaries have always been ready, unless the door has been closed by the Turkish government, to go in and tour the field. Most all who have gone home to their rest as well as the younger ones now on the field have taken their turn, and hardly a village or hamlet but what has heard the Gospel either from their lips or those of the native evangelists who have always co operated with us in the work.

My own father and mother spent their first two years in this work, and endured self-denial such as the present missionary is seldom called upon to undergo.

Circumstances have also greatly changed. It is now safe to go where formerly one would be certainly killed. And the people everywhere welcome one where they looked formerly upon him with suspicion.

Young men have come down and been educated to go back to the place as preachers and teachers. To day there are over twenty preachers who have occupied important centers, and whence the light is being diffused to others all around them. There are nine church organizations with a membership of nearly four hundred, and there were sixty additions in one year. There are over thirty schools with an attendance of over four hundred scholars.

The door is open everywhere and there is

almost no opposition. The Patriarch, who has been uniformly friendly to the work, has at all times afforded us all facilities for carrying it on.

Men have arisen who are worthy of special mention had we the time, and who have left lasting impressions behind them. One of our pastors is one of the confidential advisers of the Patriarch, a man in whom he has every confidence, and at whose home he always stays when visiting the district. Another, a converted muleteer, is a most spiritual man, and one whose life is greatly respected by all classes, who call him, "the holy man." Another who has studied medicine is greatly looked up to by both Kurds and Turks, and with the Gospel of healing he is ever ready to give the message to the soul.

The present is a critical time for the whole field. Taking advantage of division at the Patriarchate, the Catholics are making every effort by the underhanded methods so well understood by them to lead astray the simple minded and ignorant.

The Kurds, emboldened by the impunity with which the Armenian massacres were allowed to go by, are yearly more and more aggressive, and in their raids and attacks are impoverishing the people.

Flocks are yearly carried off and villages plundered and there is no redress.

Our sympathy is especially called for those on the plain who are being slowly but surely exterminated. The Armenian massacres excited the attention and sympathy of the civilized world, but there is slowly and surely being enacted a tragedy far worse, because of its very subtlety; that is the gradual crushing out by force all that is opposed to Islam. A few years ago the Yezidees were nearly ex-

terminated by special orders, and it is well understood that the Christians are common prey to all. I have counted hundreds of desolate, deserted villages whose ruins are all that remain to speak of former prosperity and wealth. Last year I counted the ruins of twenty-two villages that had been hurled down within ten days, some of them Christians and others Kurdish. What remains are mere wrecks of once populous well-to-do villages. The inhabitants watch the destruction that is slowly going on in hopeless and silent grief, for they know that no one can hear their cry.

Two of our largest and best congregations have been within the last two years scattered on account of the destruction of their villages. From the caves and hiding places on the mountain sides they could watch the harvesting of their fields by the enemy with no one to reprove. Only last week a letter came from one of our pastors full of anguish and grief at the state of affairs all about him.

Aside from wars between different tribes in which they feared they would become involved, the nomadic tribes who live on the plains of Mesopotamia all winter and in the spring go up to their mountain pasturage were passing by. They turned their flocks into the fields of grain, and as they passed away left desolation and ruin behind them. Their chief would levy on the different villages along the line of march the breakfast or meal that was needed for the four hundred men who accompanied him, and often it took the last bit of food in the house to give it.

One of our people said to me, "Would that God had taken us off suddenly as He did the Armenians. With them the blow was swift and certain and then all was over, but we are

suffering a slow and far more terrible death, for we die daily from anxiety, fright and grief."

So it goes on quietly, for the papers never notice such things, but all the more terribly. These of whom I speak are our brothers and sisters. They should have not only our sympathy and prayers, but our aid to, if possible, return and reoccupy their desolate homes.

The Bohtan people of whom I speak are the most lovable and attractive Christians it has ever been my privilege to meet. Let us remember them.

Let us especially remember one who has recently come and given his life to that work, and who is now up there among those whom he has already learned to love. I on my last tour, just ended, had the pleasure of taking with me Rev. Charles E. Sterrett, who has offered his life for the work. It is a rare consecration as well as love that can make one willing as he is to give up all that is so dear in life, to exchange all the pleasures of civilization and society for such a home and work. God will bless the act, and we look for great things now that he is there.

FORM 970.



Sketches and Views

OF

*Chinese Presbyterian Church,
School, etc., in San Francisco*

NG POON CHEW AND TRIO

from this Church will Lecture and
Sing in the Interest of Foreign Missions.

Under the direction of Rev. I. M. Condit, D.D., and the
Woman's Occidental Board of Foreign Missions. ■ ■ ■

中

Chinese

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News



GIRLS OF OUR HOME



REV. I. M. CONDIT, D.D.

THE discovery of gold in California brought the Chinese in large numbers to our country.

In the year 1852 the Presbyterian Board of Foreign Missions commenced a work among them. Dr. Wm. Speer was the first missionary, succeeded in 1859 by Dr. A. W. Loomis, and by Dr. I. M. Condit in 1870. A church with twelve Chinese members was organized in 1866.

In 1870 there was estimated to be 150,000 Chinese in this country, of whom 30,000 were in San Francisco.

In addition to preaching to the Chinese in their own tongue, as they were anxious to learn English, evening schools and Sunday-schools were established, and many Christian people enlisted in the work of teaching them.

In 1870 a Chinese Y. M. C. A. was formed. It now has thirty branches in twelve different States, to which more than a thousand members have belonged since its organization.

Many converts have given themselves to the work of preaching the gospel both in this country and in China. There are four ordained ministers who were converted in connection with our mission. There have been ten mission stations opened on the coast.

In 1882 the old First Presbyterian Church, at 911 Stockton Street, was purchased and has been headquarters ever since. The roll of this church has nearly 400 names, while not fewer than 1000 in all have been converted, and nearly 4000, including all denominations.

The Christian Endeavor idea was introduced in 1892 and we have now six societies. Chinese families have increased and our Chinese Church in San Francisco has an infant class of forty scholars connected with its Sunday-school.

A strong reflex influence for good is felt in the part of China from which this people have come, and much has been done there by our Chinese Christians in building chapels and supporting preachers of Christ. In this way the work among the Chinese here is helping greatly to plant the Cross in China.



MRS. CONDIT'S BIBLE CLASS

*Mrs. Condit's
Bible Class.*

The class meets with the regular Sunday-school at its closing exercises. It reaches an average of forty-four each year. Chinese Christian men, going and coming from the East and interior towns in California, come into this class for a longer or shorter period. It has been a feature of the church work for nearly ten years, beginning with *three* men. Between three and four hundred have been members since the class began.

*King's
Daughters.*

The "Whatsoever Circle" of King's Daughters of First Chinese Presbyterian Church organized October 9, 1893. They meet bi monthly. There were *five* charter members. Now there are *thirty-two* active and *eleven* associate members. They have contributed \$75 last year for the support of a Bible Woman, under Dr. Niles, in Canton, China. A missionary and prayer-meeting are held monthly. Religious exercises are made prominent at each general meeting, in which the women take part. A social hour is held at the close of the meeting, when light refreshments, furnished by the "Daughters," are served to the heathen and semi-Christian Chinese women and children of the Chinese quarters.



PRESIDENT

A Club

Is the latest addition to our church work. Most of the young men who compose this club began their education in the Occidental School which is under the care of the Woman's Occidental Board of Foreign Missions, and from this school they have entered different high schools and universities where they have stood high, not only in their studies, but in football, glee clubs, or whatever they have gone into, and above all, by their strong Christian characters have been an influence for good among their fellow-students.

The house, as here shown, was rented and furnished by this student element of young men of our church. It is always open, with a cheerful fire burning and latest books and magazines at hand, as the Secretary, Yet Owyang, lives in the club.

Once a month a lecture is given by different prominent men and women after which games, music by the male quartette and Chinese orchestra of the club, are in order, with refreshments and hearty "good nights" the evening closes.



CLUB HOUSE

Four instruments compose the Chinese orchestra :

Yung Kum or Chinese harp

Yee Yin or Chinese violin

Yoot Kum or Chinese guitar

Sam Yin or Chinese banjo

洋
琴
二
弦
月
琴
三
弦

Although these young men have gone beyond the Mission School stage do not think they have gone out of our church and Sunday-school. They are the life of our church and are in attendance both morning and evening.

The four young men who compose the male quartette, and four young Chinese, are the CHOIR of our church which has had considerable notoriety as it is known to be the first and only Chinese choir of such a standard. The choicest chords of Beethoven are not unknown to them.

Too much cannot be said of these young men and their loyalty to the church, and to those who have been able to help them to the high plain on which they now stand.

But because these young men are trying to help themselves to a higher standard of living than their less enlightened brothers and sisters of Chinatown, of which I could write pages,

do not think they do not need our sympathy and help; they do! Students, artists and musicians are not always rich and our young men are not an exception to this rule. There are some among them with rare ability who look to us for free teachers, and others for places



SECRETARY AND TREASURER



INTERIOR OF CLUB HOUSE

where they may work and so help themselves to the things for which they so much long.

From this class are to come the missionaries, doctors, editors, teachers and engineers that are to save *China*.

If there are any who would like to help such noble young men or any further information regarding our work, kindly let us know it.

IRA M. CONDIT,
911 Stockton Street, San Francisco, Cal.

Rescue Work.

There is among the Chinese a system of slavery which is very difficult to prove, although we know positively that it does exist. The laws and customs of China permit a man to sell his daughters. If a man needs a servant he buys a little girl. This is done by private sale, hence the difficulty of proving it. He agrees to clothe and care for her, and when she is old enough to find a husband for her. The husband will pay a stipulated price and that will make her a free woman. Sometimes this is done, but often these children are overworked, underfed, half clothed and cruelly beaten, and finally sold into a life of shame. According to Confucius they have no souls. What does it matter? They cannot learn anything, why waste sympathy on them?

In 1873 the Woman's Occidental Board of Foreign Missions, with headquarters in San Francisco, established a Home for the rescue of Chinese slave girls. During the twenty-seven years of its existence more than 1000 girls have been rescued. Some have been returned to their parents or friends, and others have remained with us long enough to embrace Christianity, to become good housekeepers, and have married respectable men and are settled not only in San Francisco, but in different cities of the United States. While in the Home the girls attend school and are taught housework, sewing and cooking, and the more advanced are studying Chinese.



RESCUE HOME

Twenty-five dollars supports a girl in this Home for one year. Forty-five dollars will pay for a scholarship in the Occidental School or Kindergarten for one year.

*Occidental
School.*

On the 8th of July, 1878, twelve pupils met to form the Occidental Day School. In the twenty-three years of its existence, hundreds of boys and girls have received instruction. Some from this school have gone out to take honorable positions as ministers, scholars, merchants, teachers and editors. There are now sixty pupils enrolled, twenty-five of whom attend the primary Sabbath school and Junior Endeavor Society of the church. Twenty-one have been transferred to the kindergarten.

*A Chinese
Kindergarten.*

The ladies of the Occidental Board opened the school September 11, 1901. The first pupil was Andrew Soo Hoo, son of Pastor Soo Hoo Nam Art. Twenty children were enrolled the first day, all under seven years of age. Thirty-three are now in attendance. All are children of Christian parents. John Elijah, Moses, Bismarck, Lena, Clara, Effie, Rose, etc., respond to the roll-call, showing the desire to adopt names not Chinese.

MRS C. S. WRIGHT,
President Woman's Occidental Board of Foreign Missions, 920 Sacramento Street.

Strange True Stories of Chinese Slave Girls.

Chyo.

A forlorn little painted creature, with a tinsel crown on her small drooping head, was Chyo, the Japanese girl who was brought to the Mission Home by an officer of the Humane Society, one night about midnight. After two years in the wholesome air of the Home, Chyo has gone into an American home, where she earns an independent living and lives a happy Christian life.

Ah Young.

This child was a domestic slave in the family of a well-to-do merchant in Chinatown, but so cruelly was the child overworked and abused that the matter was finally reported to the Mission, and little Ah Young rescued. When found at the home of her master, she was in a most pitiable condition. Weary from hard work and worn out with crying after the cruel punishment which had just been administered, the lonely little slave girl had crawled onto the hard wooden shelf which served as a bed and with no covering but the dirty, forlorn garment worn through the day, had dropped off to sleep. Thus she was easily captured and carried to the Mission where, upon examination, it was found that her head had been severely cut from blows administered from a meat knife, the hair was matted with blood and the child's whole body was covered with filth, and showed signs of former punishments. After the first fears of "being poisoned" were allayed Ah Young expressed herself as being very happy to be rescued from the suffering and weariness of her life in Chinatown. Her master sent many emissaries to the Home with offers of bribes and many promises of better treatment in the future, but all these overtures were rejected, and when at length the matter of guardianship came up before Judge Coffey, there was no one present to claim the child but her new friends at the Mission Home. Our hearts ache for the scores of other little girls in Chinatown today, who are suffering just what this little one did before she was rescued.



Chinese Presbyterian Church,
911 Stockton Street, San Francisco, Cal.

The white portion in the circle represents 587 million people of different religions.
The black represents 795 million heathen.



Every Christian man, woman and child is reaponsible for this b'acknesa.

Dr. Asahel Grant,

A HERO.

“The door is open to the medical man when it is closed to all others, and his entrance has been the means of securing a welcome to all Christian missionaries for his sake.”



This map is from the
Foreign Missions Library
of Presbyterian Board.

ASAHEL GRANT, M. D.

BY V. F. F.

Thirty-seven years seems a short life, but Dr. Asahel Grant was permitted in that time to do a great work. Born in Marshall, N. J., in 1807, he died in Mosul, Turkey, 1844.

His father always remembered his children in family

prayers while his mother often took them apart in private prayer. They faithfully trained him, and even as a boy he was pleasant and obliging. At ten he liked history and science. He used to fasten a book to the plough and read it, reading also during the noon rest. He rode his father's colts round the pasture without saddle or bridle,—good preparation for his rough rides over the mountains of Persia.

When sixteen he taught school successfully and began the study of medicine. At twenty he married, a year later receiving his diploma and settling in Braintrim, Pa., where he was at once chosen elder of the church. Fresh-

ets often compelled him to cross the river in his canoe and walk long distances to his patients. This trained him for his mountain walks in Kurdistan. And his moral courage was great.

After four years his wife died leaving two sons. Soon after he settled in Utica where he was known as "the friend of the poor." In 1832 during the cholera he labored till he was himself attacked by it.

When in 1834 the American Board met in Utica it seemed as though the Lord had sent it there to enlist him in its work.

Many excuses held him back he tells us in his "Appeal

to Pious Physicians" written in Persia, but he took up his excuses one by one and prayed over them. Finally in May, 1835, he sailed from Boston, having previously married a wife especially fitted to help him. September 17th began their long overland journey to Persia. Roads in those lands are indeed trying, leading by dizzy precipices; "at night they pitched their tent or slept in Khans without floor or window." No chair or table had these and they spread their beds on piles of leaves with their baggage around them. Their boxes and bales were formed into a sort of fort each night when they pitched their tents in Kurdistan. After six hundred miles of

such journeying they reached Tabriz where cholera was raging. A week later Dr. Grant and Mr. Perkins moved on to Oroomiah where in a few days the doctor's skill had won the governor's favor, and he secured the pleasant grounds occupied to this day by the mission. They are situated on high land with large gardens and shaded courts. On the west rise the mountains; on the east the lake, 4,100 feet above the sea, so salt no fish can live in it. The plain, 500 square miles with 300 villages, is like a well-watered garden with vineyards and fruitful trees. Oroomiah has a population of 20,000.

This first medical missionary to Persia (a land equal in

area to France, Austria, Spain and Italy), found hard work at once. For there "sickness is generally considered the punishment of God for sins so all who are diseased or are suffering from infirmities, are esteemed criminals, and are to a large extent so treated. The people are very superstitious and are much given to the wearing of amulets."

There are many worthless native physicians who know nothing of anatomy, physiology, pathology, or chemistry. They think all foods either heating or cooling, thus the meat of a hen is heating and injurious in fevers while a rooster is cooling, sheep is heating, goat cooling. In all

inflammations they give large quantities of the juice of watermelons.

Dr Grant at once had throngs at his dispensary. Moslems and Nestorians were treated alike. He had "twenty times more intercourse with the Mohammedans than the missionary who was sent out expressly to labor amongst them." All classes were won by his skill, and the permanent success of the mission to-day is really largely due to him.

He wrote home: "As I have witnessed the relief of hitherto hopeless suffering, and seen the grateful attempts of my patients to kiss my feet, and my very shoes at the

door, both of which they would literally bathe with tears; especially as I have seen the haughty Moolah stoop to kiss the border of the despised Christian's garment, thanking God that I would not refuse medicine to a Moslem; and others saying that in every prayer they thanked God for my coming; I have felt that, even before I could teach our religion, I was doing something to recommend it, and to break down prejudices, and wished that more of my professional brethren might share the luxury of doing such work for Christ."

His cure of cataracts gave him the greatest influence. His fame travelled far and wide. Princes were among

his patients. He won the good will of the native doctors aiding them with instruction and medicine. Poor patients were required to bring him certificates that they were proper objects of charity from the priest, moolah, or rabbi, thus preventing persecution.

The heat and decay of vegetable matter made half the mission sick most of the time. The Moslems were so fierce it was considered very risky for the missionaries even to try to go to Oroomiah, but Dr. Grant won the confidence of all. He suffered from cholera, fever, malaria, entertaining a royal prince while recovering from fever and ague, and called the school together in vacation

for examination.

Beside his patients "he had charge of many surgical cases, a class in English, a medical student, and the boys' boarding school, the reception of Moslem visitors, the secular affairs of the mission, the superintendence of three village schools, a school for Moslems, a Sunday School, and a voluminous correspondence."

Mrs. Grant's work needs a separate account so great was it.

Death or removal from Oroomiah became the question. Mrs. Grant died, leaving a son, and two daughters who died soon after. All things now pointed to his going to

the mountains. So fierce were the Koords there that Dr. Grant had to enter from the western side where he almost died in a snow storm. Disguised in Oriental dress, the third day from Mosul he entered Amadieh, the first European ever within the gates. At Dûree his power of speaking their language won the people. He was a bishop's guest "in a church which was a cave enlarged, with a wall in front, lighted only by a small lamp."

Replacing his Turkish boots with hair sandals he climbed cliffs, crept over slippery ledges, rode down the steep zigzag to Lezan on the Zab, where the one man to welcome him was the only man he had ever seen from

this region, a man who "had groped over these mountains for six weeks to be released from cataract." Many were his perils.

After his daughters died he put his little son in his saddle before him and started for Smyrna, thence to Boston, in 1840. Six busy months in America, and he returned to his Persian work. Spending a month at Orooniah, he started again for the mountains, dangers of all kinds attending him as he journeyed back and forth among a warring people. "So many guns" is one of their measures of distance, that is, the distance the firing of a gun can be heard.

Finally typhus fever broke out among some fugitives and after caring for ninety men he succumbed to the dread disease.

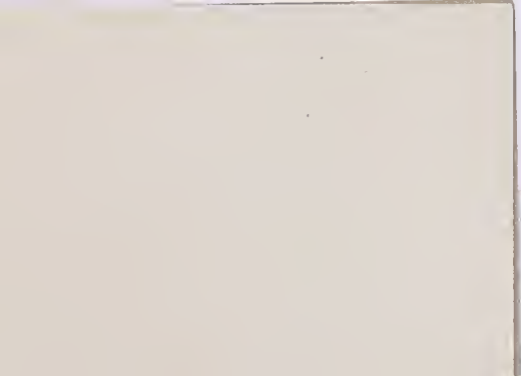
Mar Shimon, the Patriarch of Tyary, on hearing the news said: "My people are gone; now my friend is gone too, and nothing remains to me but God."

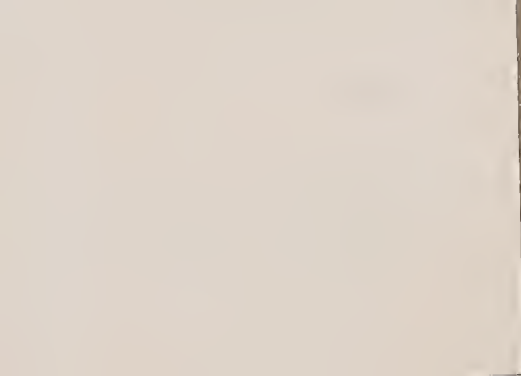
His successor in Oroomiah heard "both prince and peasant speak his praise." In Koordistan, both in the castle of the emir, in the home of Mar Shimon, and in the hovels of Tyary "he was venerated."

At this late date his work for all that vast area is being carried on only in three hospitals, one small room so used,

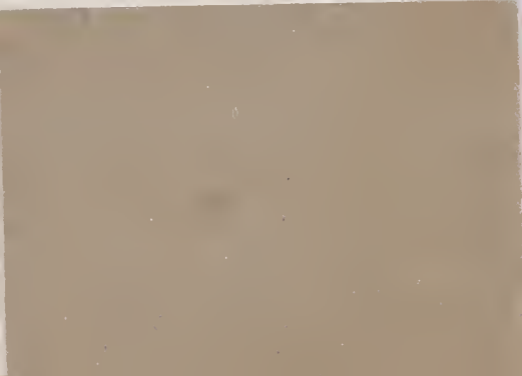
and in ten dispensaries. Too inadequately have men and means been given. Only nine medical missionaries are taking advantage of the great opportunities there.

May Asahel Grant's life inspire many more to follow Christ as he followed Him: "And into whatsoever city ye enter * * * heal the sick that are therein, and say unto them, the Kingdom of God is come nigh unto you."





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TREATY RIGHTS
OF
AMERICAN MISSIONARIES IN TURKEY.

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THE TREATY RIGHTS OF AMERICAN MISSIONARIES IN TURKEY.

AMERICAN MISSIONARIES were first established in Turkey in the year 1819. The privileges of extra-territoriality were then assigned by ancient usage, and under the exigencies of Mohammedan religious requirements, to all subjects of any friendly Christian nation residing in Turkey. The liberty to exercise their functions as a privileged class had been *ab antiquo* granted by voluntary extension of the Edict of Toleration of 1453 to the ecclesiastics of such nations. These two axioms of Turkish usage towards the religious teachers of Christian faith coming from abroad were the warrant for the entrance of the Missionaries into the country, and the source of their immunity from molestation by the Turkish authorities. Their enterprises of publication and education, and their charitable work of free medical treatment and free instruction for the poor, together with their practice of conducting religious services in their homes under this warrant, had become fully initiated by the year 1824, and had begun to be extended before the negotiation of any treaty between the United States and the Sublime Porte. The continuance of their freedom to carry on their enterprises then seemed to depend less upon the continuance of a state of peace between the Mohammedan state as a religious body and Christendom as an opposing whole.

It is worthy of note that the extension of these Missionary enterprises into hundreds of cities, towns and villages in Turkey has taken place without the pressure of direct diplomatic action in

their behalf and under the same general warrant of usage named above. During the sixty years between 1824 and 1884 it is probable that the records of the United States Legation at Constantinople will show a certain number of interpositions to protect the persons or property of Missionaries already established, but few, if any, to secure to Missionaries the opportunity of establishing their enterprises in new places in Turkey. The distinction is important as refuting the idea that the privileges enjoyed by these Missionaries have only been reluctantly conceded by the insistence of Christian powers.

Their privileges, including their privilege of worship, their schools and their publication department, are, *per se*, authorized by ancient principles of Turkish law and usage. So far as they and their enterprises were concerned, the treaty of 1830 (and that of 1862 while it was in force) merely consecrated as the treaty rights of Americans privileges already existing everywhere in Turkey, and never seriously contested until after the treaty of Berlin in 1878 had undertaken (Art. lxxii.) formally to perpetuate them.

The detailed elucidation of these claims is undertaken below by a consideration:

First, of the origin and design of the Capitulations.

Second, of the nature of the immunities accorded by the Capitulations, and claimed to protect the enterprises of the American Missionaries; and

Third, of various decrees, enactments, usages and international agreements of the Ottoman government, in which itself gives interpretations of the Capitulations which are confirmatory of these claims.

1.—The origin and design of the Capitulations.

The Capitulations are the concessions by which, notwithstanding the irrevocable law of Islam,

which demands the allegiance of every one residing on Mohammedan territory, non-Mohammedan aliens are allowed to live in Turkey. The general effect of these most ancient treaties may be summed up in the extra-territoriality which is established by them. Under these treaties the alien, though residing on Turkish soil, is by a legal fiction deemed to be still resident outside of Turkey and in his own country. Therefore, in his personal relations he is governed by the laws of his country and through its representatives.

The extra-territorial rights now seen in the Turkish Empire have their origin in the usages of the Roman Empire. Its law of the citizen and law of the alien (*lex gentium*) existed long before the rise of the Mohammedan Power. Constantinople was acquainted with the principle of extra-territoriality at least as early as the time of Justinian, and probably as early as the reign of Constantine himself, when the Arian Goths were assigned a separate district of the city for their residence. In the eleventh century the Venetian and the Genoese residents of Constantinople, Roman Catholics in religion, were granted Capitulations by the Roman Emperors. In the thirteenth century the Genoese, having become numerous in Constantinople, were definitively assigned the whole site of the present suburb of Galata, with extension of their extra-territorial rights, to include the right of fortifying the place. In the fourteenth century the Roman Emperor granted to the Turkish residents of Constantinople the right to be ruled by the Moslem law, administered by their own Cadi, or judge.

In each of these cases, not the occupation of the foreigners, but their state as aliens in religion, language and national usages formed the reason for the extra-territoriality assigned them. And this extra-territoriality was hardly deemed a privilege conceded. It was rather a *modus vivendi*

provided for those who could not become Roman citizens or enjoy the privilege of citizenship.

This arrangement was found in full vigor by Mohammed II., when he captured the city of Constantinople in 1453. He at once confirmed it so far as the Genoese and Venetians were concerned. By no other means could he provide for the continuance of these aliens in territory now become Mohammedan. The Mohammedan Law (suspended to-day, but not repealed, being regarded as of Divine appointment) prohibits peaceful relations with non-Mohammedans. Such relations would produce intermingling of interests, carefully warded off by the dispositions of the founder of the religion. It allows the Sovereign Caliph to spare, if he choose, the lives of those in his domains who refuse to accept the Moslem faith on condition of their paying a special tribute or head tax. But it provides that the collection of this tax be made harshly in order to remind the unbeliever of his abject condition as owing even his life to favor. It leaves the Caliph free to grant peace to non-Mohammedan nations, but it requires him to break his treaties of peace as soon as good policy permits resumption of the war, rendered obligatory by the refusal of such nations to accept Islam.* It permits him to grant safety (*aman*) to non-Mohammedan foreigners whom he sees fit to admit to his domains; but it categorically declares that when such an alien has dwelt one year in Moslem territory, he must either become a Musulman, become a "Zimmi" (subject who pays head tax) or leave the country. It thus prohibits permanent security for subjects of non-Mohammedan powers who may enter the lands of Islam.

It is this unchanged and unchangeable law, which

* These statements may easily be authenticated by referring to the *Multeka*, officially published by the Turkish Government at Constantinople. It is the great text-book of Turkish law-students, and the final and infallible authority in Turkish Courts.

tends, in its unalleviated vigor, to drive non-Mohammedans from Turkey.

When Mohammed II. conquered Constantinople he could not afford to have the city depopulated. The character of his own people rendered the varied services of all classes of the city population necessary to him. He therefore confirmed the existing system of extra-territoriality for the Genoese colony, and gave a modified form of it to the native Byzantines, whose empire he had just made his own. To them he decreed autonomy in the ultimate assessment of the taxes, and in the settlement of their own questions of inheritance, marriage, divorce, and in matters of personal litigation. At the same time he laid the foundations of a religious liberty more enduring than was then contemplated. He could not retain the people of Constantinople without the presence and influence of their clergy. To the Christian clergy, therefore, he granted special franchises, including immunity of person, of domicile, and exercise of ecclesiastic functions. These ancient grants have ever since determined the privileges of Christian clergy, of all nations, in Turkey.

Later, when Turkey had failed to conquer Europe, peaceful relations with European nations became necessary in order to gain time to prepare for new wars. The basis of these peaceful relations was found in the application of these same ancient privileges of extra-territoriality to Europeans who might come to Turkey. Such was the origin of the capitulations now existing in Turkey. They were the sole possible resource of Sovereigns whose acts were ruled by the Mohammedan law, who were not in a position to maintain war "on unbelieving" nations, and who could not without war obey the law of their State by enslaving the subjects of those nations who might come into their domain, as was done by the Barbary Provinces as late as the first quarter of the present century.

Thus the capitulations, in the circumstances of their origin, necessarily include both the important element of religious privilege, and the comprehension, within their scope, of all classes of the subjects of the foreign governments concerned who may sojourn in Turkish soil for any purpose of business or pleasure. It is perfectly proper to say that self-interest on the part of Turkey led to the grant of the capitulations. But it should be carefully borne in mind that, to quote the words of an eminent authority: "The existing system of capitulations is a survival, rather than, as is generally represented, a new invention specially invented for Turkey. Still less is it a system, as it is often said to be, of magnanimous concessions, made by the far-sighted Sultan of Turkey, in order to encourage foreigners to trade with and reside in the Empire." (Pears' *Fall of Constantinople*, p. 148.)

This view of the scope of the capitulations is peculiarly important as contradicting the assertions sometimes made, that missionaries were not regarded as being in the category of those to whom the immunities of extra-territoriality were designed to apply. In examining the origin of the capitulations it may be shown from historical records that a need felt and expressed by Turkey, more than the need of merchants, has been the need of military instructors and engineers, of school-teachers, artisans, farmers, physicians and lawyers, who have come abroad to live under the capitulations, that Turkey might use their services. The continuous usage of two hundred years or more offers no example of a time when these immunities were limited to merchants. In fact the great mercantile establishments of the early time, like the Levant Company, could not have existed permanently in Turkey had they not comprised within their privileged inmates, the clergy, teachers, and other professional men necessary to the well-being of the merchants and their families.

It is sometimes objected that missionaries have a special character as "proselyters" which places them outside of the scope of the capitulations. There is nothing in American law which deprives an American citizen of his civil rights when he becomes a missionary. But, it is urged, Turkey tolerates, not favors, "proselyting." Such an objection admits its own fallacy, since the only question is whether the occupation of the missionary is unlawful in Turkey. The capitulations cover every lawful occupation, and there is no Turkish law which renders "proselyting" unlawful. Moreover, the decrees of the Sublimé Porte offer every support to arguments for the legality of religious propaganda in Turkey. The charters of religious freedom favor it. The Sublime Porte in 1867, in a document designed to show the growth of Turkey in liberality, declared in respect to religious propaganda, that the various Christian sects carry it on "with a freedom which has no limits but the absolute necessities of public order."

The long array of special privileges, to be shortly enumerated, which have been enjoyed for 150 years by European, and for 70 years by American missionaries in Turkey, offers irrefragable proof, that during all this time, Turkey has not only tolerated but encouraged "proselyting." With all this, however, so far as is known, the American missionaries are not "proselyters" in the sense in which the word is used by these objectors in their treaty rights. They do not invite people to join a sect. They do not aim to build up a sect. They would consider their efforts a failure, should their chief visible result be the gathering of a body of registered adherents. With the most insignificant exceptions, all American Protestant missionaries in Turkey, to whatever denomination they belong, aim to do the simple work of the evangelist, that is, to persuade men to study the Bible, and to obey its injunctions, by leading

pious, pure, and useful lives. It is a matter of history that had not the ecclesiastics of the Armenian Church excommunicated those who read the Bible, the work of the American missions in Turkey would not have led to the formation of a Protestant community in that country. And in some large sections of the regions operated in by the missionaries of the American Board, the Armenian clergy, having been more wise or more liberal, there is to-day no Protestant community, although the success of the missionaries has there been very marked. The American missionaries are not "proselyters" in the offensive sense in which that word is used by those who object to their enterprises.

If it still be objected that these American citizens are outside of the category for whose benefit the capitulation was devised, it may be replied that the larger part of the Missionaries in Turkey are engaged, either as teachers, as publishers, or as sale-agents, in the purely business transaction of conducting schools in which tuition charges are made (the really indigent only being admitted free of charge), and in publishing and selling books for which the people pay a fixed per centum above cost price. Both this school enterprise and publishing enterprise are important sources of revenue to the Missions. Can any one reasonably claim that either of these enterprises is not as much useful commerce as the rum trade, and quite as lawful?

The understanding that the immunities of the capitulations belong to all classes of American citizens appears in modern acts of the Sublime Porte, as will shortly be shown. But here may well be cited the protocol conceding the right to hold real estate signed in 1874. This document applies without question to all classes of American citizens. Yet it claims to maintain intact the rights enjoyed by them under the ancient treaties,

and then goes on to specify immunity of person, of domicile, and of property, being these rights, and as belonging to all American citizens in Turkey. In fact the closer the scrutiny of the question, the more full the justification found for the words of the Hon. Caleb Cushing, when, as Attorney-General of the United States, he said, in reference to the phraseology of the treaty of 1830: "Commerce in this treaty means any subject or object of intercourse whatever." (See also Hon. T. F. Bayard, on this subject, in "Foreign Relations," U. S., 1887, where his opinion is quoted.)

II.—The Nature of the immunities Accorded by the Capitulations and Claimed to Protect the Enterprises of Missionaries.

These immunities, so far as the American citizens are concerned, are said by some to be limited to the dispositions of the treaty of 1830, between Turkey and the United States. The usage of the Turkish Government has always been to admit that American citizens, in view of the "most favored nation" clause, are entitled to the privileges granted to the subjects of any of the powers. Since the lapse in 1890 of the treaty of 1862, the first section of which specially declared that American citizens are entitled to all rights and privileges granted the subjects of other nations, a disposition has been shown to challenge the rights of Americans under the "most favored nation" clause. For this reason the immunities covered by the treaty of 1830 alone, will be considered at this point. These immunities comprise (A) immunity of person; (B) immunity of personal property; (C) immunity of personal action, and are set forth in the following clauses of the treaty:

(A) Immunity of person. Citizens of the United States quietly pursuing their commerce, and not being charged or convicted of any crime or offense, shall not be molested.

(B) Immunity of personal property (this necessarily follows from the above, since movable property is an accessory of the person.)

If litigations and disputes should arise between subjects of the Sublime Porte and citizens of the United States, the parties shall not be heard nor shall judgment be pronounced unless the American dragoman be present.

(C) Immunity of personal action. Even when they (American citizens) have committed some offense, they shall not be arrested and put in prison by the local authorities, but they shall be tried by their minister or consul, and punished according to their offense, following in this respect the usage observed toward other Franks.

American merchants will have the right to use simsars (agents) of any nation or religion, and they will not ever be disturbed in their affairs, but will in general be treated according to established customs.

(D) Notes on modifications of these immunities:

No limitations of the privilege of extra territoriality have been made which affect in any way the argument of this paper. Yet it is not desirable to omit reference to such limitations, since they emphasize several peculiarities of the privilege in question.

These immunities are treaty engagements. Therefore they can be modified by mutual agreement only between the powers concerned. Hence a new Turkish Law, affecting the immunities of American citizens can be executed as regards American residents, only after it has received the assent of the United States Government. For the same reason also, American citizens can receive communication of such new Turkish Laws, not from Turkish officials, but from their own consulate legation.

The principal limitations of the immunities of Americans, which have been accepted by the

United States Government, have been imposed since 1870, and are as follows:

- (i.) Street preaching is prohibited.
- (ii.) The use or ownership of a printing press is prohibited without special authorization.
- (iii.) Newspapers cannot be established without special authorization, nor may any one become an editor without special police authorization.
- (iv.) Books or other printed matter may not be printed without previous authorization of the censor, nor published without a second and separate authorization.
- (v.) Physicians may not practice among Ottoman subjects without approval of the Ottoman Medical Faculty to their diplomas.
- (vi.) All police or municipal regulations for the public safety must be obeyed; (*e.g.*, arms may not be carried without a permit; drugs may not be imported without subjection to the Ottoman control; certain drugs, as chlorate of potash, cocaine, sulfonal, etc., may not be imported even for the personal use of the American.)
- (vii.) In places nine hours or more distant from the residence of a Consul (so that necessary procedure may have to be delayed more than 24 hours in order to secure his presence) the local authorities, with the assistance of three members of the commune, may enter the domicile of an American without the presence of the American Consular Agent, but only in case of urgency, and for the search and proof of the crime of murder, or attempted murder, of arson, of burglary, of armed rebellion, or of counterfeiting, and this irrespective of the nationality of the criminal or of the place of the crime. (It should be noted, however, that, according to current practice, the American may refuse to admit the local authorities to his premises until he has been furnished with a written statement showing which one

of the crimes named in the Protocol of 1874 is the one of which proof is to be sought; and that any search or inquiry irrelevant to the object specified is unlawful.)

(viii.) In localities nine hours or more distant from a Consulate, Turkish Courts may judge Americans without the presence of a Consular delegate, for suits not exceeding 1,000 piastres and for offenses not entailing a fine of more than 500 piastres. The right of appeal to a court where the Consul shall assist exists in such cases, and the appeal must always suspend execution of the sentence.

(ix.) The law establishing the Governmental school system, decreed in 1869, contains in its 129th article the provision that private schools will receive official authorization from the local authorities of the place where the school is situated, upon condition that the diplomas of the teachers, the course of study, and the text books used by the pupils be approved by the Department of Public Instruction; and, that any school which shall be opened without having fulfilled these conditions will be closed. This article of the law was first brought to the attention of the United States Legation at Constantinople and of the American Missionaries in 1884, when the first attempt to enforce the provisions of the law were made. In 1886 the United States Legation officially informed the American Missionaries that it had agreed that American schools in Turkey shall conform to the requirements of this school law.

To return now to the provisions of the treaty of 1830, it is as clear as it is unquestioned that an American professional man, be he clergyman, lawyer, physician, or schoolteacher, coming to Turkey, and there exercising his profession in his own domicile or among his own countrymen, is

given by this treaty the right to do so. The Turkish authorities can neither molest, arrest nor imprison him. They may not enter his domicile to prevent his liberty of action, nor even to enquire with what he occupies himself. If they claim that he is guilty of a crime or offense by the practice of his profession, the American Consular Court will decide in each of these cases that he is not guilty.

That is to say, this treaty secures to Americans of these professions an unassailable right to exercise their professions in Turkey. The fact that the principle of extra-territoriality debar interference with the exercise of this right, explains why it is that American Missionaries, who all belong to one or another of these professions, and strictly confine themselves to quietly pursuing their calling, have not had to ask the United States Government to secure them authorization to establish their various enterprises in Turkey. Their immunity from molestation is due to the fact that the Sublime Porte has recognized in the past the effect of the Capitulations in authorizing them to undertake their various enterprises.

Moreover, the Capitulations existing for the purpose of providing for intercourse between foreigners and Ottomans, presuppose that the business or profession of the foreigner will be exercised among Ottoman subjects. Hence, although during all these years the American Missionaries have not limited the exercise of their profession to the foreign colony; although they have admitted Ottoman subjects to their schools and their religious services; although they have published books in the vernacular tongues of the people of the Ottoman Empire, the treaties of 1830 and 1862, and the whole mass of the Capitulations bound the local authorities not to molest the Missionaries had they desired to do so. Nor does this effect of the Capitulations conflict with any Ottoman law.

There was no law against the opening of schools, the conducting of worship, or the publication of books in the manner followed by the Missionaries. Let it be remembered that the Moslem State which tolerates Non-Moslem inhabitants, can only do so on condition that it ignores their internal religious affairs. Turkey has no legislation for interfering with religious observances within the habitations of the people. It is not necessary here to explain the character of the land-titles of Non-Mohammedans in Turkey. But the only laws of the land at all affecting the question of worship or of schools in houses are the land laws, and in fact the only question in such cases is the question of dedicating land to places of worship or schools. Land cannot be permanently set apart for a community purpose, like a school house or a church, without the Sultan's assent, by Firman, to such alienation of his territory. So long as Christians are content with holding their schools or their worship in dwelling houses, which, in the nature of the case, cannot be permanent school-houses or churches, remaining taxable property to the end, the State has no legal ground for interference, and, outside of building operations, which might be held to infringe upon the Sultan's prerogative over the ultimate destination of the land, the laws of Turkey offer no possible ground for invoking Consular aid to stop the orderly operations of the American Missionaries.

Far from hindering or forbidding the benevolent and beneficent missionary enterprise, the laws of Turkey have positively favored them. The interpretations of the Capitulations here defended is simply the interpretation put upon them by the Turkish Government itself in the official acts now to be cited, and it was not seriously contested until about the year 1844.

III.—Decrees, Enactments, Usages and International Agreements of the Ottoman Government Proving the Above Claims.

The right of American Missionaries to practice their profession in Turkey as a lawful occupation, under the treaty of 1830, is confirmed by (A) the laws granting religious liberty to Ottoman subjects; (B) the usage of immemorial time; (C) the special enactments in favor of religious bodies, including those composed of foreigners; and (D) recent international agreements giving Americans participation in these favors.

(A) In the absence of any provision to the contrary, the laws granting liberty to Ottoman subjects permit them to resort to the religious and benevolent establishments of foreigners. These laws comprise the following:

- (1) The original grant of religious autonomy to the Christian Churches in 1453, whereby Christians were guaranteed the privilege of free access to their Churches, which at that time contained their schools.
- (2) The Charters issued to the various Christian denominations resulting from the labors of the Roman Catholic and Protestant Missionaries in Turkey. These Charters prohibit interference with the temporal and spiritual affairs of these new sects, putting them on the same footing as those chartered of old, and guaranteeing to them the performance of the religious observances of their sects in security. It is inconceivable that those Charters should have been issued from time to time by the Sultans had the profession of the Missionaries, who taught the people, been deemed illegal. (For Protestant Charter, see For. Rel., U. S., 1887, p. 1-103).
- (3) The Hatti Humayoun, of 1856, which declares that no one shall be disturbed or annoyed by reason of the religion that he

professes, the worship of all the religions and creeds existing in Turkey being practiced with all liberty, no one shall be prevented from exercising the religion that he professes; each community is at liberty to establish schools, only the choice of teachers and the method of instruction being under the inspection and control of the Government.

- (4) The Treaty of Berlin, which says (Article LXXII) that all the inhabitants of the Ottoman Empire shall enjoy equality of rights. The exercise and outward practice of all religions shall be entirely free.

To this may be added the declaration of the Turkish delegates to the Berlin Congress, which sets forth that: "Throughout the (Ottoman) Empire the most different religions are professed by millions of the Sultan's subjects, and not one has been molested in his belief, or in the exercise of his mode of worship. The Imperial Government is determined to maintain this principle in its full force, and to give it all the extension that it calls for."

(B) The usage of immemorial time has countenanced and favored the admission of Ottoman subjects to the hospitals, schools and religious services conducted by foreign clergymen in Turkey. The ancient establishments of this class were at the Holy Places, where Ottoman, as well as Foreign Christians, necessarily resorted, and at Pera and Galata, or Constantinople, where the churches, convents and schools connected with the Genoese colony, and admitting foreigners and natives indiscriminately, were chartered by the Act of Sultan Mohammed II. Because of their recognized utility to the country the hospitals of foreign religious bodies have received rations, their schools have received franchise of Customs dues, and their churches freedom from taxation of all sorts. During the sixty years between 1824

and 1884, the American Missionaries in Turkey have been encouraged in very numerous instances, and by Turkish officials, to admit Ottoman subjects to their religious services, schools and hospitals.

(C) Special enactments in favor of religious bodies, whether of foreign or of Ottoman nationality, have been made by the Ottoman Government, in token of the Imperial appreciation of their utility in the Empire. Such acts of favor to foreign religious and benevolent establishments, having been made with full knowledge of the extensive recourse to them of Ottoman subjects, indicates that this free access and recourse was deemed within the privileges which permitted their foundation on Ottoman soil. Only some of the chief of these enactments will be mentioned here.

- (1) The French Capitulations of 1740, providing for the protection of the French clergy, for their exercise of the rights of their religion in their churches and in other places which they inhabit, and for their free access to the people of the country for purchase, sale, and for other business.
- (2) The specific law of 1864, defining and confirming the Customs franchise allowed from time immemorial to the schools, convents, churches and hospitals of foreign religious bodies, as well as to the monks and nuns (*religieux* or *religieuses*) connected with them. Numbers of Ottoman subjects have always frequented all of these establishments of the Roman Catholic Missionaries.
- (3) The law regulating the extra-territorial privileges of ambassadors and consuls, promulgated in 1868. This law provides (Art. ix) that ecclesiastical missions and foreign monasteries may have each one attorney and one dragoman (Ottoman subjects) who shall enjoy, on the same footing as the employees

of the Consulates, the privilege of temporary protection. The favor shown to the foreign religious bodies by such a provision can be measured by those only who know the exceeding jealousy of the Ottoman Government in regard to foreign protectorates of Ottoman subjects.

(D) Recent international agreements, giving to Americans participation in these favors.

(1) The Treaty of Berlin of 1876 provides (Art. lxxii) that ecclesiastics and pilgrims and monks of all nationalities traveling or sojourning in Turkey in Europe or Turkey in Asia shall enjoy entire equality of rights, advantages and privileges. The right of official protection is recognized as belonging to the diplomatic and consular officers of the Powers in Turkey, both as regards the persons above mentioned and their religious, charitable and other establishments in the Holy Places and elsewhere.

(2) The note from the Sublime Porte to the Legation of the United States in September, 1875, in reference to the withdrawal of the Customs Franchise from American Missionaries, declaring that, after interchange of explanations, it has been decided by the Sublime Porte that American Missionaries who are attached to benevolent establishments, and who live in Turkey, will continue to be treated on the same footing as the people of religious avocation (*religieux*) of other nations of the same category.

(3) The Vezirial circular of May, 1889, issued as the result of long negotiations with the United States Legation on the legality of the existence of American schools, and affirming that they are not to be closed solely on account of the lack of official permits as follows:

"The American Legation has made complaint that although the programmes and the Teachers' certificates of the American Schools in the Vilayets were transmitted in compliance with the special law at the time the schools were opened, yet the official papers containing authorisation have not yet been given, and the teachers' certificates have also been detained at the Government offices; and that on the occasion of investigations after eight or ten years, nothing contrary to the law having been observed in the schools, the schools have been closed solely on account of the absence of teachers' certificates; and further that the re-opening of such schools encounters much difficulty. Although it is known that some of these schools have been closed for lawful reasons, it is not permissible for schools thus opened of old to be closed arbitrarily and when no circumstance or conduct contrary to law produces a necessity." [NOTE.—No cases of schools closed for lawful reasons have ever been brought to the notice of the writer, and such a case is not known at the United States Legation at Constantinople.]

It may be added that in the early part of the year 1892, a decree having been issued which directed the closing of all Christian schools in the Ottoman Empire which did not within three months obtain official permits to continue, and remonstrances having been made by the United States Legation at Constantinople, in accord with other representatives of the foreign powers of the Sublime Porte, the Turkish Government admitted that the question was one for settlement by mutual agreement, and officially suspended the execution of the decree until such agreement could be reached. This admits the view that these institutions exist by virtue of the capitulations, and can be interfered with only by the same procedure as is applicable in reference to such treaty rights.

The bearing of these various considerations on

the question, whether American Missionaries in Turkey are deprived of any of the rights of American citizens by reason of their profession, cannot better be summed up than in the words of the Hon. T. F. Bayard, United States Secretary of State, in an official dispatch on this subject :

"So far as it concerns their right (the right of Americans) to receive into their hospitals and schools otherwise than as servants, those of Turkish nationality, it rests on usage amounting from duration, and the incidents assigned to it by law, to a charter." (For. Rel. U. S., 1887, p. 1101).

The lack of general information on this subject at a time when various measures recently taken by the Ottoman Government appear to deny the existence of any such rights, is sufficient reason for this lengthy discussion. Not only may ignorance upon these matters imperil beneficent enterprises dear to thousands of American Churches; it may also permit Western Christendom carelessly to acquiesce in that repellant attitude of recent Ottoman Governmental policy toward the influences of Christian civilization, which is as unjustifiable as it is short-sighted.

The Ottoman Government claims that it has the right to regulate such potent agencies as are wielded by Missionaries. The claim to regulate the use of Treaty rights is admitted by Missionaries, but the means for doing this is the same as the means of modifying, in accord with changing circumstances, any privilege conferred by the treaties; that is to say, by mutual agreement between the Powers concerned. The United States Government has already shown its willingness to agree to reasonable modifications, as has been set forth above (pp. 14, 15, and 16). It is for protection against arbitrary action designed to destroy, under guise of regulation, that the Missionaries appeal to the United States Government.



A RETROSPECT
OF THE
• Mission to the Nestorians •
IN THE
LIGHT OF CRITICISM.

BENJAMIN LABAREE, D D.



Fifty-six years now measure the life of the mission to the Nestorians as established by the A. B. C. F. M. Its history and its results are pretty well known to the Christian world. The high moral and spiritual value of the work done among this people has received hearty and grateful recognition from many quarters. Travellers who have visited the field, eminent English diplomats who have resided in Persia, and candid students of the missionary cause as a whole in many lands have testified to the unqualified good accomplished. But of late the attempt is making in certain quarters of the Christian church to disparage these results, and even to prove the lauded good to be rank evil, poisonous and destructive of the well-being of the Christian people on whom this labor has been bestowed, and therefore the most vigorous and determined efforts are called for to supplant this product of American Christianity.

There lies before us a Report on the "Progress and Prospects of the Archbishops' Mission to the Assyrian Christians," other-

wise the Nestorians, by Athelstan Riley, M. A., of London.*

The pages of this report are full of the most astounding statements in regard to the labors of the American missionaries among these Eastern Christians, with every effort to blacken the character of these labors, and no acknowledgement of good achieved by them. It is not our purpose here to correct the many misleading and false charges paraded in this document, nor to enter into a controversy with a reporter so blinded by prejudice in defense of the character of the aspersed missionaries. Though this report was published more than two years ago it has only recently come to our notice. But we have pretty good authority for believing that the author has not changed his opinion, meanwhile, still holding conscientiously, no doubt, to the truth of his statements.

The animus of this intensely High Church writer is patent in a passage which occurs on

*Progress and Prospects of the Archbishops' Mission to the Assyrian Christians, being the report of a visit to the mission in the autumn of 1888, two years after its foundation, by Athelstan Riley, M. A., with six illustrations and a map, published by command of His Grace, the Archbishop of Canterbury, London, etc., 1889.

page 10. In speaking of a council of the Old Nestorian Church held in Oroomiah under the auspices of the Anglican missionaries during Mr. R.'s visit, he says: "Though I do not suppose much real fruit will come from the Knooshya, yet it is very encouraging to see how the old church, crushed in Persia by a powerful Presbyterian propaganda for half a century, is beginning to lift up her head under the care of the Apostles of the Archbishop of Canterbury." This is severe language to use of the liberty-loving churches of America. Harder words could scarcely have been chosen. In the name of a common Christianity we ask, what warrant is there for them? Is it honest to stigmatize this work of half a century which aims to raise up this long neglected and fallen branch of the Christian church, to spiritualize its clergy and membership, to rekindle in it the missionary spirit of its fathers and so lead on to the conversion of Mohammedan Persia to Christ; is it honest we say, is it Christian, to stigmatize these disinterested labors as a Presbyterian propaganda to crush out the life and liberties of this church? Do the facts deserve to be thus branded?

In the face of such a grave and deliberate indictment there seems to be a call for a little retrospect of the labors of the American missionaries among the Nestorians, with a few words upon the principles and policy which have governed them.

We would notice in the first place some of the philanthropic features of this mission. For centuries the Nestorian nation had groaned unheard, unheeded under the Mohammedan yoke. The nature of the oppressions to which they were and still are subject may be learned in part from the article touching on this topic to be found on page 309 of this number of the CHURCH AT HOME AND ABROAD. Through the countenance and support of British officials in Persia, the representations of the missionaries in behalf of aggrieved Christians have often secured efficient redress. Many a miscreant has been sent up to the capital or otherwise punished, who would have gone scot free but for this interposition of the missionaries. Their very presence and the general belief that their truthful reports of outrages upon the Christians would echo back from the judgment halls of Tabriz and Teheran for the

punishment of the guilty has served in a considerable degree as a check upon lawless Mohammedans. It has been an irksome, unpleasant service. We have often felt it an incubus upon our purely spiritual work. But duty to the oppressed forbade our shirking the responsibility.

Mr. Riley quite overstates the case when he says of the American mission, "politically its power in the plain of Oroomiah was enormous." Certainly the Nestorians chafing under but a very inadequate redress of their wrongs would subscribe to no such statement. Would that we had had the power to abate tenfold more of their oppressions. But, weighed in an impartial scale, that which has been done is no mean item in the philanthropies of this 50 years of mission work. That Mr. Riley should denounce the aid given these unfortunate Christians by British Consuls through the American missionaries as "mischievous" and "short-sighted" must astonish and pain any genuine Christian heart acquainted with the facts. That this political influence has been systematically abused for partisan ends I holdly deny. From the most intimate acquaintance with the

facts, I aver that it has been wielded by us in the interests of justice and right alone; that all parties who have appealed to it in need have shared impartially in its benefit; nor has it been exercised to weaken or tyrannize over the old church party in any form. It has been the principle of the Roman Catholic missionaries to help only such as belonged to or promised to join their communion. But the Presbyterian missionaries have never allowed any such rule of action. Did weeping parents flee to them with a tale of a daughter's forcible abduction; did a wife or mother come to their yards with disbevelled hair and outcries of grief bringing the bloody clothes of a husband or son ruthlessly murdered; did a body of priests and laymen from some oppressed village come telling of their landlord's rapacity or cruelty, it was never a question of moment what was their creed. Jew or Christian, Protestant, Old Nestorian or Armenian, if right and justice were clearly on their side, whatever aid was within the power of the American missionaries was freely given them. It was in the interest of an abducted Armenian girl, not a member of our congregation, that our missionary, Mr. Edward

Breath, laid down his life, spending one night in her behalf in the cholera infected city, and in twenty-four hours thereafter he was dead.

Were any further statements needed to show the disinterested nature of this branch of our mission service it might be furnished from the "Blue Book" of the English government, from the reports therein of British officials who have again and again testified to the truly philanthropic labors of the American missionaries.

We pass on to notice the beneficent effects of this mission upon the long-time illiteracy of the Nestorians. The Nestorian Church was once eminent for its schools and its learned men; for its doctors and their original investigations into the therapeutical agencies of nature; for its translators of the Greek authors, and for the Greek learning which its scholars gave to the Caliphs of Baghdad. But the dark ages came: ages of Mohammedan oppression and consequent literary decadence. The revival of learning in the Thirteenth Century resulted only in the multiplying of copies of the old authors, and the production of a few new chronicles of the times. From that period on, this Church

sank lower and lower in illiteracy and ignorance. So it was that it had reached, beyond all question, its lowest depths, when Christians from America sought it out, bringing to it sympathy and disinterested help.

We have not time to dwell upon the dark features of the picture that met the eyes of those first missionaries, Dr. Perkins and Dr. Grant. But their coming marked a new era in the history of the people. With them came the Bible and the spelling-book in the spoken language, schools and the printing press, an educated clergy, and a new intelligence among the people. The education introduced was not forced upon any. It was not foreign to their national tastes. It was based upon the Bible, the one book they revered above all others. To this is chiefly due its wonderful hold upon the people. It was not calculated to westernize their youth, as has been charged, save only as the free study of God's Word enlightens and broadens the intellect, and creates higher aspirations in the human soul.

It is amazing the hearty welcome given this new education. The slumbering love of learning awoke. The schools were filled.

Within the first ten years the pupils numbered 500. Year by year the thirst for study spread. At the end of twenty-five years the number of the pupils had mounted up to 1,600. The policy of taking fees from the scholars (begun thirty years ago) reduced the number but for a short period. There was a speedy rebound, and a steady increase of pupils. At the present time there are probably more than 2,500 under instruction in all the various educational institutions of the Presbyterian mission, and this notwithstanding the numbers who have been enticed away from our schools by the gratuitous instruction provided in the Anglican schools opened side by side with our own.

A fact or two may illustrate how ready the soil was for the new seed, and the excellence of the fruit it has borne.

In the earlier days of mission schools there lived in the village of Gulpashan a widowed mother with four sons and a daughter. From the earliest practicable moment all her children were placed in school. With a devotion that knew no swerving, she kept them there year after year, in spite of all difficulties. In seasons of severe cold and muddy streets she carried the youngest on her back to the

schoolhouse twice a day each way. With a fervor such as we read of in Scotch and Puritan mothers, did she pour out her prayers to the Lord in her dark closet, for the spiritual regeneration of her children. And she did not pray in vain. Two sons have followed her to a better land, dying in hope in Christ. One son is the faithful and very successful pastor of the large and self-supporting church in his native village. Another son is a deacon in the church, and a most valuable helper in the mission printing office. The daughter is also a deaconess in the church.

In the early part of this year there passed away another rather remarkable Nestorian woman. She was early left a widow with two sons. As soon as the age of the eldest allowed, she brought him to the missionary seminary at Mt. Seir, nothing daunted by the gibes and sneers of her neighbors, who wondered that the woman did not bind out her son to a farmer or carpenter. Hard as it was thus to stem the current of neighborhood criticism, a severer trial yet befel her. That son sickened and died while at school. Her superstitious friends increased their reproaches. But the stricken mother, with an

unquenchable faith in the new education, with a devoutness of soul like to that of Hannah, gave her other and only son to the Lord, putting him at once into the school of the prophets. That son grew up and came to be an able teacher in the missionary college; has been an efficient co-laborer in the revision of the Syriac Bible, and has laid the foundation for a most valuable lexicon of the modern Syriac, which scholars in Europe and America will be glad to see published. When completed, it will be the most original literary work undertaken by any Nestorian for a long period in the nation's history.

Did time and space allow, much more might be said of the men trained and developed by the aid of this mission who have been useful teachers, Bible translators, skillful physicians and foreign missionaries. One of the latter has had a remarkable career as a light-bearer in Russia, where he still serves in the gospel with signal success. Another is a most successful worker in Japan, under the Foreign Missionary Board of the American Episcopal Church, and has recently written from Japan of his ever-growing sense of his own and his people's indebtedness to the

American missionaries for their intellectual and spiritual awakening.

There is yet another side to the picture. Fifty-six years ago there was but one woman-reader in the nation. At our Jubilee in 1885, three-fourths of the seven hundred women present rose to their feet to indicate themselves as readers. It is not surprising that the audience was thrilled at the story it told of the new epoch upon which the nation had entered.

One other item worth mentioning is our monthly religious newspaper, which has a circulation of 600, nearly all paying subscribers. Carpenters, masons and day laborers going to Russia to work for a few months pay liberally to have the paper reach them.

And these are the fruits of that education which Mr. Riley brands before the world as calculated "to sharpen the wits of the recipients and make them clever rogues!"*

It is a significant comment upon this sneer at the education of the Presbyterian mission that no graduate of their schools ever offers himself to the Episcopalian mission for service, that he is not cordially welcomed and advanced to positions of trust and confidence

*Page 46 of Report.

with enlarged pay. Is not such a declaration, a greater outrage even upon the whole Nestorian nation than it is upon the Presbyterian churches of America?

But we pass on to consider the higher work of religious reformation which has been effected among the Nestorians under the guidance of the American missionaries.

The spiritual darkness which oppressed this church as late as into the present century, was as dense as the intellectual obscurity which had come over it. The missionary zeal of their fathers had gone out. All concern for the Christianization of their Mohammedan fellow countrymen was suppressed by their fear and hate of these severe oppressors. Religious life among themselves was paralyzed by ignorance of essential Christian doctrine and by gross superstition. All hope of regenerating Persia for Christ depended on first relighting with fire from above the expired candlestick of this church.

The aim of the early missionaries from America can scarcely better be stated than in the words of the present Archbishop of Canterbury: "It will be our duty to set reform on foot among the Oriental Christians, not to over-ride

them and dash ourselves to pieces against the strong rock of Mohammedanism, but to trust that by our own exertions, and the exertions of others, the spirit of reform, of the disintegration of superstition, of return to the Scriptures as the foundation of all knowledge, may be set on foot among those Oriental churches, and we may see them themselves the true apostles of the Moslem races." And the outcome of missionary effort inspired by these aims is written in letters of light in the history of the past half century. It is a record starred with religious revivals, with pentecostal scenes of the power of the Holy Ghost.

I have listened with tearful emotion to the story of that first spiritual awakening in this ancient Church, from the lips of some of the subjects of it. Said one to me not many months since: "It was in this very room, your study now, that the blessed Stoddard called me to him at the close of that memorable Sabbath. We boys in his school had been unusually reckless in our conduct that day. I was a candidate for bishop's orders and a leader in hilarity. Calling me to him, he said, with a grieved look, and with sadness in his voice, yet in touching kindness,

‘Bishop, how long will you thus harden yourself against God?’ As he went on my heart was moved as never before. He prayed with me, and I went out in a state of mind wholly new to me. Others were talked with that same evening. We had no knowledge at that time of what conversion was, nor anything of the power of the Holy Ghost. That night we gave ourselves to prayer and could not sleep. A conviction of sin we had never felt filled our souls and drove away sleep. Then it was that we learned of the Holy Spirit’s effectual working.”

Thus began the first awakening to spiritual ideas in the Old Nestorian church. Bishops, priests, deacons and laymen, and women also, sang praises to God for the new religious conceptions and the new spiritual joy which had dawned in their souls. Like the beginning, so has been the latter history of the mission. A wonderful word of divine power manifested in the hearts and lives of men. Well might Dr. Perkins say as he bade final farewell to missionary shores: “Heaven will not know any higher joy than the joy of redeemed Nestorians in the presence of their Saviour.”

As the spiritual reformation advanced, the ecclesiastical power of the old church set itself in opposition. A new fold wherein to shepherd the converts became a necessity. The organization of the Reformed Nestorian Church marks a new epoch in the history of the mission. But there has been no break in the spiritual development. There is visible the same fulness of the Holy Spirit's power since as before. Reformation of life and character goes on upon the same Biblical lines as at the outset. The change of attitude to the old church may be expressed best perhaps in the words of the Church Missionary Society, of the Church of England, in its recent utterances as to its relations to the Oriental churches among which it labors. "The old plan was to influence the church, the latter plan has been to influence the individuals in those churches."

Not as a propaganda of any sect was this new movement entered upon; not to crush religious liberty, but to restore it—that liberty wherewith Christ maketh free. To lead individual souls to embrace Christ as their only Saviour by an intelligent, affectionate faith; to develop in these souls a character

that shall witness for a living Christ before the different creeds and religions in those dark lands, and to raise up some who shall be true apostles of the Lord Jesus unto the Moslem races, are the pure and lofty ends for which this Reformed Church lives and labors. And year by year it advances towards the achievement of its aims. With no little power it proclaims the divine doctrine, "Ye must be born again." The spirit of Jesus is present in its labors in gracious energy, and the number who confess their new-born love to the Lord steadily increases. Jealously does the Church watch over the spiritual welfare of its members. The spirit of benevolence it enforces in practical methods. It urges with a good degree of success the principles of self-support and self-reliance. Its pulpits and its councils press upon the people a higher standard of morality. That its members are deficient in some of the virtues which Anglo-Saxon Christians have by inheritance, is allowed and lamented by the Church itself. But the standard of honesty and truthful speaking is, we claim, higher within the Reformed Church than without it. We might cite testimony in corroboration of this

opinion, from Persian officials, had we space.

That this spiritualized Church is bearing a new and purer witness to the truth of Christianity, before the eyes of the Mobammedans, there is abundant proof. Every year the impression sensibly deepens in the Moslem mind that the true religion is with these Evangelical Christians. Preachers from this once despised nation are scattered in remote towns and villages proclaiming the gospel of Christ in various languages to all classes. The high respect accorded them by governors and rulers, priests and common people, mark confidence in them and consideration for their message. The number of Mohammedan inquirers is constantly swelling, and every year there are added to the Church more from among the followers of the false prophet, who, we trust, shall be saved by their faith in Jesus.

Thus has it come about that this half century of missionary labors for these Nestorian Christians has, under the blessing of God, put them in a position of influence and aroused in them a spirit of service which promise grand results for the kingdom of Christ in the half century to come.

What think ye of them?

RULES FOR COLPORTEURS

OF THE

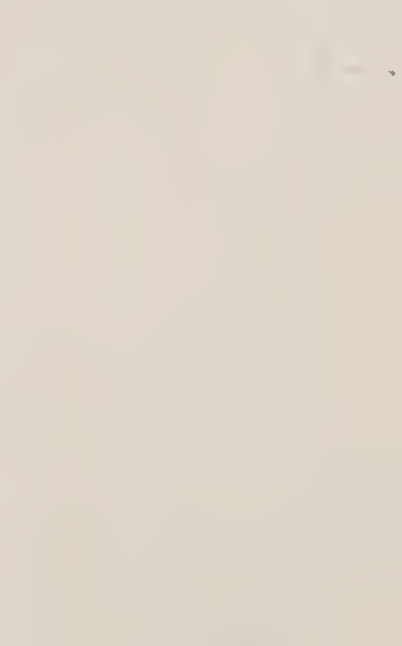
ARABIAN MISSION.

◁ Adopted January, 1902. ▷



Bombay :

"BOMBAY GUARDIAN" PRESS, KHETWADI.



Rules for Colporteurs.

Rules for Colporteurs.

PREAMBLE.

THE work of the Mission differs from all other employments in this one thing, *viz.*, that we are seeking to *give* our fellowmen something, others are trying to *get*. That which we seek to give is a true knowledge of Jesus Christ as the personal Saviour. In order to be able to give we must ourselves possess. We also seek to influence all men for holier living, and in order to do this we must ourselves live holy lives.

The object of the Mission is to reach Moslems. The Mission firmly believes that the promises of God for the salvation of Arabia are yea and amen, and it looks for a like faith in its Colporteurs. It expects that the chief labours of its employees will be for Moslems. The work is a work of faith, and faith must be nourished by prayer and the study of the Word. In undertaking this work everyone must understand that we, like the Chief of missionaries, have not come to bring peace

but the sword. If persecutions arise it must ever be borne in mind that these are the natural consequences of the work, and they should be borne meekly in the spirit of Christ. The Mission should not be held responsible for the political safety of its employees.

Since the work is a spiritual one, evidently the term salary in its strict sense cannot be employed. Who would weigh a living prayer with gold? The Mission seeks to make a fair living possible for its Colporteurs, but can not guarantee more. Its funds are a sacred trust not to be employed otherwise than in the prosecution of the work. The Mission will seek to deal justly in all matters relating to remuneration, and should mere justice threaten to work hardship the brotherly relation that exists between missionaries and their helpers assures sympathetic treatment of each difficulty.



RULES.

I.—*Qualifications. General.* Good reputation; a blameless life; suitable age and a sound constitution; fair intellectual ability; good temper; patience; love for the Bible and for Christ. *Special* qualifications are given under Rule III.

II.—*Employment.* Colporteurs shall be engaged by the missionary in charge of their work subject to the approval of the Mission.

III.—*Grades.* Colporteurs may be engaged according to the following grades, subject to revision by the Mission:—

1. *Probationers*, with general qualifications as above mentioned. Probation-time 3 to 6 months.
2. *First Grade*, consisting of probationers who have proved their ability.
3. *Middle Grade.* Those who have completed two years' continuous service. Ability to read and write Arabic. Capable of undertaking all tours. A fair knowledge of the Bible.
4. *Highest Grade.* Five years of con-

tinuous service. Thorough knowledge of the Mohammedan Controversy. Gifts of an evangelist.

IV.—Travelling to the Field. When those living at a distance are engaged, the Mission will pay all travelling expenses which includes procuring of necessary papers for travelling, hire of all conveyances and khans, custom-house charges and cost of food to the extent of three *piastres sagh* for a single man, and the same, with two *piastres sagh* for each additional person, in case of a man with a family. Salary shall begin from the day of arrival on the field.

V.—Settlement of Grades and Salaries. The Mission shall settle all questions of the grade and salary of the men employed, but the grade and salary of new employees shall be settled by the missionary in charge subject to revision of the Mission.

VI.—Supervision. The Colporteurs shall be under the missionary in charge of their work, subject to the direction of the Mission.

VII.—Doctor's Bills. The Mission will pay all doctor's bills which are approved by the missionary in charge.

VIII.—**Expenses on the Road.** The Mission makes no difference between the status and salary of Shopkeepers and Colporteurs. The Mission pays all legitimate and necessary expenses of its Colporteurs while on tours, viz., hire of conveyances and khans, procuring of passports, tolls and custom-house charges, and a daily food allowance to the extent of one and a half kran (or its equivalent) per day.

IX.—**Loss of Property.** In general the Mission can not be held responsible for the loss or destruction of the property of Colporteurs, but each case shall be decided on its own merits.

X.—**Vacations.** These may be granted on the approval of the Mission.

XI.—**Study.** The Mission shall assign topics for study either in the Bible or in Islam each year. An examination shall be held and the result taken into account in settling the grade of each employee.

XII.—**Outside Work.** No Colporteur shall engage in any employment outside of the Mission whatsoever. No Colporteur shall engage in trading of any nature.

XIII.—Giving away or Underselling. No Colporteur shall give away or undersell a book without the knowledge and consent of the missionary in charge of the work.

XIV.—Debt. The Mission disapproves of debt on the part of its Colporteurs. When on joining the Mission a man has debts he must make the fact known and be willing to follow such advice as the missionaries may give, in order that such hindrance to full usefulness may be speedily removed.

XV.—Resignation. Three months' notice shall be given by a Colporteur if he wishes to resign. The Mission will take the length and general character of service in each case into consideration in arranging for the return of the Colporteur to his residence from which he was brought.

XVI.—Dismissal. The Mission may dismiss a Colporteur for its own reasons after three months' notice, and shall then pay travelling expenses to the place from which the man was brought. In case of dismissal for misdemeanor no travelling-expenses shall be paid and no notice need be given.

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American Missionary and Philanthropic Enterprises In Turkey

WHEN the United States Senate begins discussion of the ratification of the Turco-American Treaty of Amity and Commerce, signed on August 6, 1923 and twice reported favorably by the Committee on Foreign Relations, one of the considerations entering into its decision will be the extent of American interests involved in Turkey. Already public discussion of the question has elicited a number of conflicting statements, particularly as regards the extent and the status of American philanthropic and religious enterprises in the Turkish Republic. To provide a basis for definite and accurate statements on the subject this brief survey was undertaken. It is a synthesis of reports made available by organizations carrying on missionary and philanthropic work in Turkey. While it does not provide answers for all the questions that are being asked about the nature of non-commercial American interests in Turkey, it at least indicates the points on which it is impossible to speak with authority and on which statements should consequently be received only with due reservation.

American organizations which have recently been involved in missionary and philanthropic work in Turkey include the following:*

- American Bible Society;
- American Board of Commissioners for Foreign Missions;
- American Christian Hospital, Konia;
- American Christian Literature Society for Moslems;
- American Red Cross;
- Board of Directors of the Apostolic Institute, Konia;
- Board of Foreign Missions of the Presbyterian Church in the U. S. A.;
- Board of Foreign Missions of the Synod of the Reformed Presbyterian Church in North America.
- Congregational Woman's Boards;
- Foreign Division of the National Board of the Young Women's Christian Associations of the U. S. A.;
- General Conference of the Seventh Day Adventist Denomination;
- Harvard Mission;
- International Committee of the Young Men's Christian Association of North America, Foreign Department;

* See Annex I for brief description of aims and scope of work.

National Armenia and India Relief Association;
Near East Colleges;
Near East Relief;
United Missionary Society (Mennonite).

AMERICAN FINANCIAL INVESTMENTS

These organizations represent a considerable American constituency whose interest in educational, medical, philanthropic, evangelistic, social and cultural work in Turkey has been expressed in the form of substantial financial contributions. What the totals of such contributions have been it is impossible to discover without an extended examination of the books of several of the organizations concerned. In their present form the financial reports of the majority cover territory not included within the boundaries of the present Turkish Republic and it would involve a prohibitive amount of labor to extract from the records of the last century figures representing the total disbursements attributable to the area now known as Turkey.

The American Board of Commissioners for Foreign Missions has reported in its annual financial statements since 1819 disbursements of over sixteen and a half million dollars in the Near East. The majority of this amount was expended in the area which is still under the control of the Turkish Republic. An official connected with the Near East Colleges estimates that within the last sixty years approximately ten million dollars of American money have been invested in the educational work of their three institutions in Turkey. The Young Men's Christian Association, a much more recent arrival in Turkey, expended \$670,000 in that country between 1915 and 1925. The American Bible Society in one hundred and ten years has spent a little over three million dollars on its work in the Levant Agency, the majority of this amount being attributable to work in Turkey. Certain reductions must be made from it, however, to cover work in Syria, Palestine and Iraq prior to 1921 and in Bulgaria, Greece and the Transcaucasus both before and since 1921.

The Near East Relief before it withdrew from Asia Minor in 1923 had expended \$40,000,000 on emergency relief in the area

it occupied. Later, following the subject populations to the lands of their dispersion, the organization continued to supply relief so that by 1925 a total of eighty-five and three-quarter millions had been expended. The Red Cross before February, 1919, had expended almost six million dollars for relief through the agency of the American Committee for Armenian and Syrian Relief, which later became the Near East Relief. Through other channels it has expended over seven million dollars in Turkey. Information has not been obtained from the organizations whose disbursements are not reported.

The total of one hundred and twenty-three million dollars is not an amount that may be quoted as representing the extent of American investment in missionary and philanthropic work in Turkey. As already seen, it includes sums spent on work outside the present confines of Turkey; but to offset these, the total excludes sums representing substantial contributions both from individuals and from organizations the amounts of which it has not been possible to include. How nearly these overstatements and understatements balance each other it is impossible to say.

VALUE OF PROPERTY HOLDINGS

The value of the properties now held by American institutions in Turkey is if possible more difficult to determine than the total amounts invested in general work. In cities ravaged by the war, property in which several hundred thousand dollars were once invested has become practically worthless. In other cities American missionary work has been suspended, making it impossible to determine the present value of properties involved. This is especially true in the case of property acquired by the American Board of Commissioners for Foreign Missions which has been unable since the war to determine the worth of its property in Turkey. The first estimates made immediately after the war are characterized by an official of the American Board as being "probably far in excess of the present valuation."

The holdings of the Near East Colleges in Turkey proper have cost over three and a half million dollars, divided among two in-

stitutions in Constantinople and one in Smyrna. The Young Men's Christian Association expended \$76,000 on its Constantinople plant. The Young Women's Christian Association has acquired no property, but rents the buildings used in Turkey for its Centers. Other American organizations doing work in Turkey have either never held property, or else have lost or sold such property as they formerly held.

In view of the uncertainties attending the present transition period it is thus impossible to state with any authority a figure which will represent the capital value of properties held in Turkey by American philanthropic and missionary bodies.

MISSIONARY WORK CURTAILED BY WAR

The wars of the last decade have had a marked effect upon Christian missions in general. As a result of post-war conditions European contributions to missionary work were reduced to a mere fraction of their pre-war totals. Countries where the severest currency depreciation occurred were forced to suspend missionary work altogether. American missionary enterprises have naturally not suffered commensurately with those of Europe. Nevertheless war and post-war conditions have seriously affected American institutional work in several countries. This is particularly true of Turkey where American institutions have suffered a drastic curtailment of their sphere of activity since 1914. The experience of the American Board of Commissioners for Foreign Missions may be quoted as an illustration. That organization employed 207 foreign workers in Turkey in 1914; by 1926 the number had been reduced to 111. In 1914 it had conducted eight colleges with an enrollment of 1,850 students; in 1926 there were only two colleges with 275 students. The number of high schools and boarding schools was similarly reduced from eighteen to eight and the number of hospitals from nine to three.

The lowest point in the recent history of the work of the American Board in Turkey was reached in 1922-23. The decline was due to chaotic conditions extending over the greater part of the eleven-year period of upheaval in that country. Between 1914 and 1918 the Christian constituency of the Amer-

ican Board had been reduced by military conscription, by massacres which broke out intermittently but were especially violent in 1915, and by successive deportations whereby the Ottoman Government intended to rid itself of a minority problem which it had hitherto found insoluble and exasperating. In 1918, owing to the success of the allied armies, the deportations and massacres were interrupted somewhat before the country had been cleared of its minority groups. Mass movements of the population did not begin again until 1920 when the French army of occupation evacuated Cilicia, drawing after it from that province a horde of refugees estimated by the French authorities to number 70,000 out of a total Christian population of about 75,000. The French position in Cilicia had been made untenable by troops of the newly fledged Turkish nationalists who were intent upon recovering this territory from foreign control but were not eager to saddle themselves with the administrative problems involved in the presence therein of a considerable minority population. An announcement that the Turkish authorities would not withhold permission to travel was sufficient to set almost the entire Christian population of Cilicia in motion. Most of those who survived the Franco-Turkish hostilities and the rigors of the march to the coast took ship at Mersine and Alexandretta to find refuge under French protection in Syria.

SUBSEQUENT MIGRATIONS

Another important movement of Christian populations occurred early in 1922 when the Greeks of the province of Pontus on the Black Sea littoral were transferred *en masse* to the Anatolian interior, in an attempt to break up a Greek independence movement regarded with some anxiety by the Ankara authorities.

Later in the same year, when the Turkish nationalists defeated a Greek army which had been boring into the interior of Anatolia from its Smyrna base, there ensued a general panic and exodus of practically all Armenians then remaining in Turkey, and of the majority of Greeks in Smyrna and the provinces. The process was completed under the Greco-Turkish agreement for mutual ex-

change of minority populations whereby the remnant of Asiatic Greeks were removed from Turkey to Greece.

The net result of this series of upheavals was the virtual elimination of the Christian population of Asiatic Turkey. There were no Greeks left in Turkey outside of Constantinople. The number of Armenians in the interior was small, but variously estimated, the majority being in the vicinity of Marsovan, Sivas and Harpoot.

The above losses, together with a reduction of the Turkish population by war, disease and massacre, are estimated in the absence of census figures to have cut down the total population of Turkey by more than half, or from 17,800,000 in 1914 to 8,000,000 in 1926.

It was these events and the sudden reduction of the general population which most gravely affected philanthropic and missionary enterprises in Turkey. It becomes apparent in the pages which follow that as far as educational work is concerned a turning point was reached in 1923, that in respect of medical enterprises no improvement is yet reported, while evangelistic work has entered on a period of new experimentation concerning whose future it is too early to make predictions.

AMERICAN EDUCATIONAL ENTERPRISES

The extent to which educational work has been affected by the disturbances in Turkey may be appreciated by referring to the reports of Near East Colleges and the American Board of Commissioners for Foreign Missions which at one time maintained schools of various grades in twenty-two cities in Turkey. Tables I and II in Annex II list the educational institutions of the American Board outlining in briefest form their history since 1914.

One fact most strikingly illustrated by Table I is that the responsibility for closing educational institutions of the American Board does not actually lie with the Government of the Turkish Republic or even with the Turkish Nationalists who came into prominence before the proclamation of the Republic. These institutions were for the most part closed before the birth of the Na-

tionalist movement. It will be seen that 28, or two-thirds of the 41 institutions listed in Table I have either been closed or forced to move away from the disturbed interior of Turkey to Constantinople, Syria or Greece. Eighteen of these institutions—almost one half—were closed between 1915 and 1918—the period preceding the rise of militant Turkish nationalism. Nine of the discontinuances occurred in the Eastern Provinces where before 1918 war vied with massacre in the extermination of the inhabitants. The other nine discontinuances occurred in various parts of the interior of Anatolia, Cilicia and northern Syria, and here such closing or removal was necessitated by the misfortunes and panics of war and by the draining away of pupils by deportations of the Christian population.

FEW AMERICAN SCHOOLS CLOSED BY REPUBLIC

Of the ten educational institutions which have been closed since 1920, only one (the School of Religion at Constantinople) was forced to close by reason of the laws of the Turkish Republic. Six schools closed or removed as a result of the chaotic conditions caused by the Franco-Turkish and Greco-Turkish wars (1920-1922). The remaining three were closed by decree of the Turkish authorities as a special war-time measure because their officials were suspected of sympathy with the Pontus plot. Twenty-four of the twenty-eight schools affected may thus be said to owe their discontinuance or uprooting directly to war conditions, while only four have been closed by deliberate action of Nationalist authorities. Of these four schools three were closed in one city for failure to comply with war-time measures devised to eliminate enemy propaganda. No other schools of the American Board have been closed by action of the Turkish Republic.

The closing of these twenty-eight schools has been only partially offset by the establishment of ten emigré institutions to serve the dispersed populations in Syria, Greece, Armenia and Constantinople (Table II). Of these ten, three are situated in Constantinople, still within the Turkish Republic, where they now have an enrollment amounting to approximately five-eighths of the

former number of students; four are in Syria with an enrollment reduced by roughly one half; two are in Greece with an enrollment cut down by two-thirds; while a tenth institution, or rather group of schools, was established in Armenia to serve the refugees who escaped across the boundary from Turkey. The Armenian schools functioned for less than two years, however, before they were closed by the Armenian Government which refused to permit foreign control of education.

The aggregate enrollment in nine of the thirteen schools now supported within the Turkish Republic by the A. B. C. F. M. is reported to be 1,257 for the current session of 1926-27. Of this total 919, or three-fourths, are Turkish students.

WAR CONDITIONS AFFECT REGISTRATION

None of the three institutions maintained by the Near East Colleges in Turkey was closed during the wars, with the exception of International College at Smyrna, which suspended its work from September 1922 until January 1923 during the months when the life of the city was disorganized by the events which accompanied the Greek retreat. It was momentarily expected in 1915 to 1917 that Robert College would be closed and its buildings taken for military purposes, as had occurred in the case of English, French, Russian and Italian schools in Constantinople. But by 1918 it became apparent that the Turkish Government had decided not to interfere with the work of either Robert College or Constantinople Woman's College.

These institutions suffered, however, from war conditions generally, as is indicated by registration statistics. Enrollment at Robert College, for example, had increased from 308 in 1901-1902 to 550 in 1913-1914. For the four succeeding years registration was reduced, the lowest figure being reached in 1917-1918 when 395 students were enrolled. By 1920-1921 the registration had jumped to 670; but again, after the emigrations of Christians following the Smyrna disaster it dropped to 400. In 1925-1926 the registration exceeded all former records, having by that time reached 680.

Meanwhile there had come a gradual change in the racial composition of the student body. Always cosmopolitan, it had in the early years been predominantly Bulgarian, then predominantly Armenian and later predominantly Greek. Recently it has shown a tendency to become predominantly Turkish, while the proportion of Greek, Armenian and Bulgarian students has decreased since the war. The following figures show at three-year intervals the relative proportion of the three largest groups in the student body. The Bulgarian group dropped to fourth place before the war and has never since then assumed a higher place.

PERCENTAGE OF NATIONAL GROUPS

Year	Greek	Bulgarian	Armenian	Turkish
1911	46.3	15.9	14.5	
1913	42.7		13.0	15.1
1916	38.7		27.8	12.9
1919	41.5		34.5	16.5
1922	39.0		29.3	12.1
1925	21.5		14.9	42.0

In Constantinople Woman's College the percentage of Turkish students has been higher than at Robert College. In 1925-26 it comprised 62.5 per cent of the student body. But so long as considerable Christian communities remain in Constantinople it is probable that they will be represented in Robert College and Constantinople Woman's College.

WORK OF MISCELLANEOUS SCHOOLS

The above do not exhaust the number of American schools in Turkey. The Reformed Presbyterian Church of North America for a number of years conducted three schools in Cilicia, the total pre-war enrollment being about 400. The schools at Mersine and Tarsus kept open throughout the Great War and were well attended. The Tarsus school was forced to close during the chaotic period following the French retreat. The boys' and girls' schools in Mersine functioned for some time longer, and did not close until the secularization policy of the Angora Government was announced, when the staff decided to suspend activities rather than to exclude religious instruction from the school curriculum.

As a result of the same secularization policy, the Young Men's Christian Association and Young Women's Christian Association, which before the war were established in Turkey to provide religious, social and physical training, have altered their respective programs so as to be classed with educational institutions. Both hold government permits for conducting secular educational work. The Y. W. C. A., with two Service Centers in Constantinople, provides classes in languages, stenography, domestic science, music and related subjects and furnishes opportunity for athletic activities. Work which the Association formerly maintained in Smyrna and Adana has been discontinued. The Y. M. C. A. has also given up its activities in the interior of Turkey concentrating its work in two Branches in Constantinople, where day and night classes are conducted and club and athletic work promoted.

The Board of Foreign Missions of the Presbyterian Church conducted educational work in the Arabic-speaking town of Mardin from 1920 to 1926. This was their only enterprise in Turkey proper. The Mardin schools had been founded by the American Board and were returned to it by the Presbyterian Board early in 1926, when the latter ceased to be represented in Turkey.

The Apostolic Institute in Konia, founded in 1892 by an Armenian graduate of St. Paul's College, Tarsus, was largely supported by American funds and kept in operation until the death of its Armenian director in 1921, when the funds contributed for its support were diverted to other educational institutions.

Little statistical material is available on the educational work done by the Near East Relief in Turkey. Schools were connected with its orphanages, but these institutions were in a continual state of flux both as to enrollment and as to activities during the period before the evacuation of Anatolia by the Near East Relief and its reports for the period before 1923 are inadequate. Trade and agricultural education was developed, especially at Sivas, Talas and Konia. In most of the orphanages, however, a common school education was provided.

LAISSEZ FAIRE POLICY OF FORMER RÉGIME

Official regulations governing educational work in the new Turkish Republic differ considerably from those which were in effect under the former imperial régime. In the days of the sultans American institutions were free from government inspection and from certain restrictive regulations which now obtain. They might determine school curricula, appoint their own teaching staffs and choose their own textbooks. (The latter privilege was modified in practice by government regulations prohibiting the importation of seditious literature—a term of such wide application that it was often used to exclude standard texts in history, physics, chemistry and geography). American educational institutions enjoyed full religious freedom and were exempt from domiciliary visits. They were frequently hampered, however, by government delays in granting permits to build. The first President of Robert College waited seven years for permission to build on a site that had already been purchased. Several years of effort were similarly required to secure an "iradé" for the American College for Girls at Constantinople (Constantinople Woman's College). Intermittent delays were, indeed, the rule rather than the exception.

But in principle the system was one of liberality toward foreign institutions. The result was that a large number of parochial and mission schools were established by foreign representatives of the Roman Catholic, Protestant and Russian Orthodox faiths, supplementing indigenous institutions of the Greek Orthodox and Armenian Gregorian communities.

The history of these foreign institutions was chequered. Many of them were suspected of carrying on political propaganda on behalf of their respective Governments. But they continued to operate under the imperial régime in spite of difficulties.

The supporters of foreign educational work in Turkey grew exceedingly anxious in 1922 when the militant Turkish Nationalists, fresh from their victories over the Italians in Adalia, the French in Cilicia and the Greeks, supported by Lloyd George, in

Smyrna, assumed the government of Turkey in an unfriendly mood.

TURKEY ASSUMES NATIONAL EDUCATIONAL POLICY

As has already been noted, however, there was no wholesale closing of American schools after the proclamation of the Republic. What actually occurred was that both foreign and native schools were required to submit to the requirements of a new educational system which was devised by the Nationalist government to meet changed conditions in the country.

The first months under the new system appear to have been made somewhat trying for American and other foreign schools. They were trying also for the Turkish schools. Government inspectors interpreted their duties in a narrow and rigid sense. But more recently American teachers in Turkey have reported that mutual adjustments have been made, and that a distinct improvement in relations with the government has gradually come about.

All American schools and colleges are placed under the jurisdiction of the Turkish Minister of Education and are subject to Turkish laws governing education in general. The curriculum must include instruction in the Turkish language and Turkish history. To ensure efficiency, instructors in these subjects are appointed to each school by the Turkish Government. Instructors in all other subjects continue to be appointed, as heretofore, by the school authorities. All schools are subject to government inspection. The new provisions thus correspond approximately to those in force in western countries.

The majority of foreign schools were affected by the decree for the secularization of education, enacted in 1923 after the deposition of the Caliph. This decree was directed against the mosque schools which for six centuries had carried on Koranic teaching to the exclusion of newer branches of learning. The mosque schools were abolished and replaced by government schools devoted entirely to secular education on European models. Foreign schools were also required to conform to the national policy. Religious instruction was excluded from the school curriculum. This

brought about the closing of certain Christian schools which preferred to discontinue their whole work rather than to conform to the regulations. The institutions which refused to conform included a number of Roman Catholic schools conducted by European missionaries, and two American schools, conducted by the missionaries of the Reformed Presbyterian Church in North America.

The majority of American schools conformed to government regulations, and were permitted to remain in operation. Bible study was removed from school curricula. Chapel was no longer compulsory. Specific examples illustrate the manner in which the new regulations have in general been met. The Gedik Pasha School at Constantinople (American Board of Commissioners for Foreign Missions) has substituted studies in biography, social customs and civics for the formal Bible Study classes of the past. At Robert College regular chapel exercises are held three times a week for Christian students. On two mornings in the week an assembly for all students is held at which are given practical talks designed to promote the growth of character. Until 1925 Bible classes and voluntary study groups were carried on in the leisure time of the students. The discussion group conducted by the President in the session 1924-25 numbered fourteen students, about equally divided between Christians and Moslems. These discussion groups were discontinued in 1925. Sunday services for Christian students have been retained in those schools where they were formerly conducted and it has been the practice to provide Sunday lectures in ethics for non-Christian students as well. The Young Men's Christian Association, which, as seen above, carries on educational work in the city of Constantinople, also provides opportunities for religious discussion and study. The monthly bulletin of one of its Constantinople Branches regularly carries announcements of Bible classes and religious meetings for Christian members, while a prayer group for persons of all faiths—Moslem, Christian, Bahaiist and Jewish—is another feature of the program.

The Young Women's Christian Association, announcing as it does a strictly educational program, directs its activities toward

the development of qualities of leadership in those who attend its classes, and toward the elimination of national and international prejudice. Neither Y. M. C. A. nor Y. W. C. A. groups any longer exist in the American colleges.

Although American educational institutions are thus prevented from giving direct religious instruction to non-Christian students, they are still free to do so among Christian students and may continue to operate so long as they conform to the laws of the Republic.

AMERICAN SCHOOLS PROVISIONALLY RECOGNIZED

Meanwhile it must not be forgotten that the relations of American institutions with the Angora Government rest upon the anomalous basis of a treaty signed by plenipotentiaries of both nations but ratified by neither. Accompanying the Turco-American Treaty of Amity and Commerce there was transmitted to the American Ambassador a letter from the Turkish Minister of Foreign Affairs extending to American institutions in Turkey privileges equal to those enjoyed by British, French and Italian institutions. Thus American schools, as well as religious, medical and charitable institutions existing in Turkey before October 20, 1914 are promised recognition. They are to be placed on a footing of equality with similar Turkish institutions as regards fiscal charges of every kind, and will be subject to administrative measures of a public character and to the laws and regulations governing Turkish institutions, although in applying these regulations the special conditions under which American schools operate, and the practical organization of their teaching arrangements are to be taken into consideration. The status of institutions established between October 1914 and July 1923 will be favorably examined with a view to regularizing their position.

Although the Lausanne Treaty has not yet been ratified, the Turkish Government has extended to American educational institutions the privileges guaranteed in Ismet Pasha's letter, to almost the same degree as if the treaty had already come into effect.

MEDICAL INSTITUTIONS LESS FAVORED THAN SCHOOLS

The same is not true, however, of American medical institutions, whose normal functioning will not be resumed unless and until favorable action is taken on the treaty by the American Senate.

Twenty American hospitals have at one time or another functioned in Turkey. (See Annex II, Table III.) Of these, six were designed to meet the temporary emergencies of the period of upheaval, while fourteen were intended to be of more permanent character. Only four of them are now functioning—the hospitals at Adana, Aintab, Talas and Constantinople. Licenses to practice have been withheld from all American physicians except those who were admitted to practice in Turkey before 1914. As a ground for this action the Nationalist Government states that Turkey has sufficient trained physicians of its own to supply the needs of the country. In consequence there remain only four American doctors engaged in active practice in Turkey. Nationals of European countries having treaty agreements with Turkey are not so discriminated against. British, French and Italian doctors are permitted to practise in Turkey now as formerly. It is understood that the ban on American doctors will be removed in case of ratification by the United States of the Lausanne Treaty, Article III of which provides that "the nationals of each of the High Contracting Parties shall have complete liberty to enter and establish themselves in the territory of the other Party. . . . They may in conformity with the laws and regulations in force, engage without hindrance in every kind of profession, industry and commerce not forbidden by the local law to all foreigners."

At present, in addition to the four doctors, four American nurses are engaged in hospital work in the interior of Turkey and four in Constantinople. A nurses' training school is attached to each of the four American hospitals now in operation.

Government regulations prohibit these institutions from carrying on religious propaganda. Public prayers, hymn-singing and religious talks in the hospital waiting-rooms

have been discontinued. Religious symbols have been removed from the wards.

MEDICAL PROGRAM OF TURKISH REPUBLIC

Facilities for medical care are furnished in coast cities and in the interior of Turkey by national and municipal hospitals. Each of the seventy-two vilayets of Turkey has a "municipal hospital." There are in addition a number of excellent military hospitals, some of which admit civilians in case of need. All hospital services are free. The government program includes plans for establishing modern hospitals at four strategic points in the interior similar to the state hospitals at Brousa and Smyrna. There are two hospitals for contagious diseases, and refuges for the insane are found in each group of two or three vilayets. Two large insane asylums are in process of construction in the interior.

Physicians are trained in the Turkish Medical University (co-educational) attached to which is the Halidar Pasha General Hospital, noted for its complete equipment and up-to-date appointments.

In 1923 Constantinople Woman's College opened a medical department for the training of women physicians. It was attended by seven students, one of whom was a Turk. But before the academic year was over the Angora authorities closed the new department on the ground that the college had never been granted permission to carry on professional educational work.

Within the past year the government authorities have closed the American Hospital Baby Clinic which for the last three years was conducted in a Turkish section of Constantinople by a Turkish woman doctor assisted by nurses from the American Hospital. The reason advanced for its closing was that it had not obtained a license from the Turkish government. The matter of its reopening is now under consideration at Angora.

It would be difficult to determine to what extent the inconveniences suffered by American medical institutions are on the one hand attributable to the nationalist policy of the Turkish Government and to

what extent on the other hand they are the result of a desire on the part of the Turkish medical fraternity to eliminate as much outside competition as possible.

PHILANTHROPIC WORK

Foreign philanthropic agencies have long been engaged in the relief of distress in Turkey. Periodic massacres have elicited European and American contributions for emergency relief, distributed either through agents employed by relief societies or through missionaries already resident in the territory affected. The first American agency to be established in Turkey primarily for relief purposes was the National Armenia and India Relief Association, which for thirty years has furnished money for the support of orphans in institutions controlled by other organizations, has aided in projects for industrial relief, and has maintained promising orphan pupils in schools and colleges in Turkey. Upon the withdrawal from Turkey of practically the whole of the Christian population, the National Armenia and India Relief Association transferred the Turkish branch of its work to Syria and Greece, where it continues to support young Armenians in orphanages, schools and colleges.

The American agency which has made the largest contributions to philanthropic work in Turkey is the Near East Relief, successor to the American Committee for Relief in the Near East. Founded during the war, the latter organization began by furnishing emergency relief funds to Americans resident in Turkey for distribution among the various groups who most required aid. Gradually it built up a personnel of its own, which became responsible for the distribution of the A. C. E. N. E. and Red Cross funds.* Eventually the organization became incorporated under its present name and conducted relief work on a large scale, especially for the subject populations in Turkey. Among the services provided in Constantinople and Anatolia by the Near East Relief were included the following in 1920, which may be taken as a typical year: 121 orphanages in operation, maintaining 25,814 inmates; 1,000 orphans

* See Annex I for account of Red Cross work in Turkey.

given support outside of institutions; 6 rescue homes; 22 clinics; 9 hospitals with 525 beds; distribution of food and clothing; communication with relatives of refugees. In the same year the Near East Relief employed 538 workers, the majority of whom were in Turkey. The efforts of the organization during this period were directed toward reestablishing native industries and agriculture, for which purpose live stock, seed, machinery and raw materials were furnished.

NEAR EAST RELIEF WITHDRAWS FROM TURKEY

With the final evacuation of Turkey by the Christians in 1922-23, however, the policy of the Near East Relief changed. It gave up rehabilitation work in Asia Minor and removed its orphanages from Turkey to neighboring countries. It brought its active work in Turkey to a close, although continuing subsidies to the American Nurses' Training school, an orphanage for Turkish children, and three other charitable institutions in Constantinople maintaining a total of 1,200 to 1,400 orphans. On evacuating Constantinople it transferred its warehouses and headquarters, valued at \$30,000 to the Red Crescent, a Turkish organization corresponding to the Red Cross. The Near East Relief under the Agreement for the Exchange of Populations conducted the first shiploads of 8,000 Turks from Mitylene to Turkey and aided in the transfer of Greeks from Turkey to Greece until the transfers were completed, while the Red Crescent performed a similar service for Turkish refugees from Greece. At the request of the Turkish and Greek governments the Near East Relief took charge of the exchange of civil prisoners between the two countries in 1922. Since 1924 the Near East Relief has concentrated its efforts on the refugee groups outside of Turkey, while the Turkish Government and the Red Crescent have supervised the work of rehabilitating refugees in Turkey, and of promoting public health, to which the Near East Relief made a contribution in 1925 when it submitted at the request of the Turkish authorities a plan for the reduction of malaria in Asia Minor.

There remains practically no American relief work in Turkey today, aside from the incidental relief work done by missionaries.

EVANGELISTIC WORK REDUCED

Evangelistic work conducted by Americans in Turkey has been materially reduced, both by the wars and by the regulations of the present Turkish Government. What the wars accomplished by way of reduction is illustrated by a comparison of the statistics of the American Board of Commissioners for Foreign Missions, for 1913 and 1920. In 1913 there were 132 churches sponsored by the American Board of Commissioners for Foreign Missions; in 1920 there were only 31. Church membership was cut down in the same period from 14,317 to 4,200, and the body of church adherents from 51,823 to 14,100. In 1913 there had been 1,164 native workers; in 1920 there were only 230. Whereas in 1913 work had been maintained in 17 stations and 253 outstations, in 1920 there were only 11 stations and 30 outstations. These reductions were due to the devastations of war and to massacre and deportation of the Christians, among whom at that time the American Board of Commissioners for Foreign Missions did practically all of its work.

With the inauguration of the Nationalist régime there ensued a still more drastic reduction of evangelistic work in the country. The annual reports of the American Bible Society show that in 1915 it employed 26 colporteurs to distribute copies of the Scriptures in Asiatic Turkey. In all, these colporteurs visited 1,330 different places during the year. In 1925, on the other hand, there was no colportage in the interior, while in Constantinople there were only 3 colporteurs. Scripture distribution in the Levant Agency of the American Bible Society was reduced from 67,187 in 1914 to 9,053 in 1925.

The present situation is described in the annual report of the Society for 1926 in the following words:

"The dispersion of Christian populations has greatly reduced the demand for Scriptures and the abolition of Bible teaching in schools has ended the sale as a textbook. Agents of the So-

ciety may not travel nor go beyond the city limits. Nor do they find it possible to work boldly within even this restricted area. Colporteurs, who formerly regarded a certain amount of abuse and imprisonment as one of the marks of service, now move about with the greatest circumspection. 'Not even the days of Abdul Hamid were as narrow as these,' said one such, 'for now some one has only to whisper "propaganda" and off you go!' These discouragements are not as important as they look. There is a new spirit of hope in Turkey. It is no longer the Christian religion alone which is singled out for restriction. The rending apart of church and state is a dangerous but necessary preliminary to religious freedom. Intense efforts are being made to direct allegiance away from the religious systems both Christian and Mohammedan and attack it to the state."

Restrictions upon religious propaganda became especially severe during the Kurdish uprising of 1925, which was fomented by Dervish orders and popularized by orthodox Moslem teachers by means of attacks on the secularization policy of the Angora authorities. To prevent further spreading of the rebellion the Government insisted more strictly than ever that the secularization policy should not be questioned and made it understood that religious agitation of any sort must be regarded as synonymous with sedition. To elevate standards of education among the clergy a Moslem theological school was established at Angora. Unqualified members of the Mohammedan clergy were deprived of their positions. Meanwhile Christians continued to carry on religious services

without molestation, but proselytizing activities were banned. Evangelistic work, under these circumstances, has had to be limited to private conversation.

SUMMARY

From the facts here presented it becomes apparent that the status of American institutions in Turkey varies according to the type of work carried on. Philanthropic work, insofar as it is maintained for Christians, has had to follow the dispersed minorities to other countries, while Turkish organizations, in particular the Red Crescent and the Department of Finance at Angora, consider themselves responsible for directing philanthropic work among Moslems in Turkey.

Evangelistic work is carried on quietly among minority groups in Constantinople, but for the present, although the American Bible Society is continuing its work and the A. B. C. F. M. missionaries are unanimous in supporting the 1923 resolution to maintain missionary work in Turkey, there is little opportunity for organized evangelistic work among Moslem inhabitants. Medical institutions in Turkey are hampered in their activities pending the regularization of their status by ratification of the Lausanne Treaty. Educational institutions are permitted, on the other hand, to enjoy greater privileges than the Turkish Government is legally bound to accord them prior to ratification of the treaty.

GENERAL REFERENCES

Annual Reports of organizations listed on p. 25A and in Annex I. *Periodical publications* of the same. These may be had on application to secretaries of the various organizations or conveniently consulted in the Missionary Research Library, 25 Madison Avenue, New York City.

World Missionary Atlas, by Harlan Beach, D.D., F.R.G.S., and Charles K. Fahs, B.A., B.D., New

York, Institute of Social and Religious Research, 1925. Includes Directory of Missionary Societies and valuable statistical tables on work of Protestant missions.

A History of Protestant Missions in the Near East, by Julius Richter, D.D., New York, Fleming H. Revell Co., 1910.

ANNEX I

AIMS AND SCOPE OF ENTERPRISES CONDUCTED BY AMERICAN MISSIONARY AND PHILANTHROPIC ORGANIZATIONS IN TURKEY

(Based in large part on information given in the 1925 "World Missionary Atlas").

American Bible Society (1816). Object: "To increase the circulation of the Holy Scriptures without note or comment." Income \$1,142,723. Supported by voluntary contributions of individuals and societies of various denominations. Levant Agency opened 1836. The 1926 appropriation for this Agency was \$25,000. Total distribution of Scriptures in Levant exclusive of Arabia and Egypt 3,936,000 copies since inception of work.

American Board of Commissioners for Foreign Missions (1819). Object: "For the purpose of propagating the Gospel in heathen lands by supporting missionaries and advancing the knowledge of the Holy Scriptures." Total income \$1,902,826 of which in 1925 a little over \$390,000 went to work in Turkey, including contributions from three Woman's Boards. Evangelistic, educational, medical and philanthropic work. The first American missionary enterprise established in Turkey.

American Christian Hospital, Konia. (1898). Established in Cesarea. Moved to Konia, 1911. (See Table III. Annex II.)

American Christian Literature Society for Muslims, Inc. (1915). Object: "The conversion of the Moslems to Christianity through the dissemination of Christian literature." Income \$4,645. Turkey one of ten countries for which work is maintained.

American Red Cross. First Constantinople Chapter established 1911. Funds and supplies to the amount of \$13,863,975 furnished for relief through the Turkish Red Crescent, the Near East Relief and a committee directed by Mrs. Morgenthau, as well as for supplies to British, American and French hospitals in Turkey, Turkish military hospitals and the Sanitary Department of the Turkish Army. In 1920-21 it carried on large operations in Constantinople to meet the Russian refugee situation. In 1921-23 a public health nursing program was conducted in Constantinople and environs. In 1924 the Constantinople Chapter disbanded. In 1925 a contribution of \$5,000 was sent to the Turkish Red Crescent to aid in refugee settlement.

Board of Directors of the Apostolic Institute, Konia (1907). Object: "Benevolent, charitable and missionary work, especially among orphans; the conduct of educational work at Konia, Asia Minor." Pre-war income \$5,107. Closed 1921, and funds used for support of kindred institutions.

Board of Foreign Missions of the Presbyterian Church in the United States of America (1837).

Object: "To establish and conduct Christian missions among the unevangelized or pagan nations, and the general diffusion of Christianity." Income \$4,070,723, of which only a very small amount was spent in Turkey, where from 1920 to 1926 the Board carried on the Mardin mission taken over from and later returned to the A. B. C. F. M.

Board of Foreign Missions of the Synod of the Reformed Presbyterian Church in North America (1856). Object: "The salvation of individual souls and the reformation of society in non-Christian and in nominally Christian lands." Income \$97,060 divided among China, Turkey, Cyprus and Syria. Medical and educational work in Turkey now discontinued. One station maintained as a center of evangelistic work.

Congregational Woman's Boards. Consisting of three units--the Woman's Board of Missions, the Woman's Board of Missions of the Interior and the Woman's Board of Missions of the Pacific. Cooperates with the A. B. C. F. M.

Foreign Division of the National Board of the Young Women's Christian Associations of the U. S. A. (1905). Object: "To be a contributing agency toward the advancement of Association work in other countries; to share the experience which has made the movement in the home field effective; to bring young women to that knowledge of Jesus Christ which shall prepare them for leadership in various forms of Christian work; to provide experienced secretaries, and to furnish them with adequate support." Income \$431,324. Expenditure in 1924 in Near East \$30,238, divided between Turkey and Syria. Work in Turkey begun 1913.

General Conference of Seventh Day Adventist Denomination (1863). Object: "To teach all nations the commandments of God and the everlasting Gospel of our Lord and Savior Jesus Christ." Appropriated to mission fields total of \$2,239,189. Turkey is one of a large number of mission fields. Organized 1910 with headquarters at Constantinople. Church membership 1917, 431. Greatly reduced by subsequent disturbances.

International Committee of the Young Men's Christian Associations of North America, Foreign Department (1899). Object: "To organize and develop native self-directing, self-supporting Young Men's Christian Associations in the foreign mission field, and to train and develop native Christian young men in the principles and methods of Association work." Income from

United States \$1,352,527, of which \$84,797 is for Turkey. Turkish work begun 1913. Special project for cooperation with Turkish recreational and cultural clubs undertaken with the support of Mr. Arthur Nash of Cincinnati, 1925. Project now in process of reorganization.

Harvard Mission (1904). Object: "To arouse, maintain, and increase among Harvard men an intelligent interest and participation in the work of missions." Income \$1,200. Plans of Mission include the support of Harvard representatives on foreign mission fields. Two short-term teachers at Robert College have received such support.

National Armenia and India Relief Association for Industrial Orphan Homes (1895). Object: "To support orphans in India, Turkey and China, and to give them first an industrial education and later, if fitted for it, training as foremen, nurses, doctors, teachers or preachers." No missionary staff, but the funds raised are expended by missionaries of various boards. Income \$50,000.

Near East Colleges

1. *Constantinople Woman's College (1908).* Object: "To maintain a college for the education of girls, and a preparatory school in connection therewith." Income \$170,871. (From investments \$3,041; from board and tuition \$91,105; from gifts received in America, \$76,725.) Founded as a high school in 1871, incorporated as a college 1890. Second charter granted 1908.
2. *Robert College, Constantinople, Turkey (1863).* Object: "Literary, scientific, and professional education for native young men." Income \$337,862. (From investments \$81,909; college income fees, student board, rents, etc. \$157,783; special gifts \$2,730; receipts from the Emergency Fund for Near East Colleges, \$95,440.)
3. *International College, Smyrna, Turkey (1903).* Object: "To provide a thorough practical education for boys and young men in and around Smyrna, Turkey, on a distinctly Christian basis." Income \$13,000. Formerly established by American Board of Commissioners for Foreign Missions and still subsidized by it. (See Table I, Annex II.)

Near East Relief (1919). Object: "To provide relief and to assist in the repatriation, rehabilitation and reestablishment of suffering and dependent people of the Near East and adjacent areas; to provide for the care of orphans and widows and to promote the social, economic and industrial welfare of those who have been rendered destitute or dependent directly or indirectly by the vicissitudes of war, the cruelties of men or other causes beyond their control." Income \$4,655,309. Formerly the American Commission for Relief in the Near East.

United Missionary Society (1921). Mennonite. Object: "To carry on general missionary work, such as religious, educational, industrial, medical, orphanage and relief work." Total income \$20,432, including \$1,010 for Armenian and Russian relief. (Work in Turkey was abandoned during the World War, but the Society plans to reopen its stations there as soon as possible.)

Miscellaneous Colleges Subsidized by A. B. C. F. M. (Now Closed)

1. *Trustees of Anatolia College (1894).* Marsovan. Object: "The development and establishment of the character of young men who attend Anatolia College." Income \$10,000.
2. *Trustees of Central Turkey College, Anitab (1876).* Object: "The thorough education of pastors, preachers, and teachers; also the general advancement of science and civilization among all nationalities throughout Asia Minor." Income \$20,000 (\$14,390 from the field; \$2,700 from invested funds; \$3,000 from American Board of Commissioners for Foreign Missions.)
3. *Trustees of Euphrates College Funds (1878).* Harpoot. Object: "To collect and have the care of funds in the United States for the benefit of Euphrates College, at Harpoot." Income \$5,201.
4. *Board of Trustees of St. Paul's Institute (1897).* Tarsus. Object: "To make St. Paul's Institute eminently a thorough Christian academy or college and a training school of preachers and teachers for the leavening of Southern and Eastern Asia Minor." Income \$5,440. (Un denominational and independent but cooperating with the American Board of Commissioners for Foreign Missions.)

ANNEX II

TABLE I

EDUCATIONAL INSTITUTIONS OF THE A. B. C. F. M. IN TURKEY
(Italicized institutions now in operation)

LOCATION	NAME OF INSTITUTION	FOUNDED	ENROLLMENT	CHARACTER	CLOSED
Adabazar	Girls' School ^a		Pre-war, 324; almost entirely Armenian	High School, intermediate and primary departments. Turkish department opened in 1913.	Removed from Adabazar, 1915. See <i>Constantinople, American Academy for Girls</i> .
Adana	<i>American School for Girls</i>	1884	Pre-war, 212; 1925-189, including 84 Turks	First five years followed program of Turkish government schools with addition of English. High School Department taught in English. Playground for city children.	Temporarily closed during war when buildings were used for hospital purposes. Reopened in 1921.
Aintab	Central Turkey College ^a	1876	1914-232; 1921-223; 1922-70	Preparatory, college and university grades. Turkish used as medium of instruction.	Temporarily closed when French army commandeered buildings, 1918. Finally closed November, 1922.
Aintab	Girls' Seminary ^a	1860	Pre-war, 200 (Armenians) Post-war, 56 (Armenian, Jewish and Turkish)	Secondary grade until 1914 when it received permission to assume university grade.	Temporarily closed during war (1917 to June, 1922). Finally closed November, 1922.
Bardezag	Bythinia High School ^a	1882	Pre-war, 400	Primary and High School.	By 1918. (Reopened at Constantinople.)
Bitlis	George C. Knapp Academy		Pre-war, 130	High School and seven lower grades.	Teachers and students killed in 1915 massacres.
Bitlis	Mount Holyoke School		Pre-war, 101	High School and lower grades.	Pupils and teachers fled to Caucasus in winter of 1915-1916.
Bronca	Girls' School	1869	Pre-war, 324; 1925-135, including 142 Turks	Kindergarten, primary, intermediate and High School.	Temporarily closed during war. Reopened, 1919.
Cesarea	Kindergarten Training School	Before 1910			By 1918.
Constantinople	<i>American Academy for Girls (Scoutart)</i> ^a	1921	1923-228, predominantly Armenian; 40 Turks	Kindergarten, primary, secondary and kindergarten training school. Formerly at Adabazar.	
Constantinople	<i>American Collegiate Institute</i> ^a		1925-134, including 56 Turks	Primary and High School. Moved from Bardezag, 1921.	
Constantinople	Gedik Pasha School	1890	Pre-war, 245; 1923-240, including 90 Turks	Primary and secondary. Meals for under-nourished children.	
Constantinople	Gedik Pasha School for Refugees	1923	125	Government permission 1925 to function as school of Gedik Pasha Protestant Church.	Classes suspended in 1925-26 while looking for suitable building.
Constantinople	Language School	1920	16	Teaches languages of Near East, especially to American workers.	

TABLE I (Continued)

LOCATION	NAME OF INSTITUTION	FOUNDED	ENROLLMENT	CHARACTER	CLOSED
Constantinople	School of Religion *	1922	25 theological students representing five different branches of the Christian Church	Theology, religion, social service--university grade. Under a Board representing both Eastern and Western churches. A. B. C. F. M. cooperates.	Closed in January 1925 on technical grounds.
Erzeroum	Boys' High and Boarding School		Pre-war, 69	Primary, intermediate and high school.	1915.
Erzeroum	Girls' High and Boarding School		Pre-war, 123	Kindergarten, primary and secondary.	1915.
Hadjin	Home School for Girls	1882	Pre-war, 400; predominantly Armenian	After deportations became school for Moslems.	City destroyed, 1920.
Hadjin	Boys' School				
Harpoot	Euphrates College	1878	Pre-war, 600; practically all Armenian. Coeducational.	College incorporated under laws of Massachusetts. Women's Department--all grades from kindergarten up.	1915. Building turned over to orphanage work.
Harpoot	Theological Seminary		Pre-war, 10	Affiliated with Euphrates College.	1915.
Marash	Central Turkey Girls' College	1882	Pre-war, 143; 1921-91; 1922-23--10	High School since 1885. Open throughout war.	1923. After exodus of almost all Christians.
Marash	Central Turkey Theological Seminary		Pre-war, 14	Served churches of Cilicia.	By 1918.
Mardin	Boys' High School		Normally, 108; 10 Moslems before the war	1920-1926 administered by Presbyterian Board.	Kept running in a small way throughout war.
Mardin	Girls' High School		60	Preparatory and High School. Household sciences. 1920-26 under Presbyterian Board.	Kept running in a small way throughout war.
Marsovan	Anatolia College *	1886	Pre-war, 425; 1919--166 (25 Turks)	Preparatory and College.	Requisitioned 1916-19. Closed, 1921, on suspicion of complicity in the Pontus plot.
Marsovan	Anatolia Girls' School		Pre-war, 300 (6 Turks) 1926--36, including 17 Turks		Temporarily closed 1916-1918, and 1921-1924. Reopened in January, 1924.
Marsovan	Martha A. King School for the Deaf		1914-15		By 1922
Marsovan	Theological Seminary		11	Located in Constantinople in 1853.	
Smyrna	American Collegiate Institute *	1877	1921--304	Kindergarten, primary, secondary and teachers' training department. Men admitted to latter, 1921-22.	Building destroyed in 1922 by fire.

TABLE I (Continued)

LOCATION	NAME OF INSTITUTION	FOUNDED	ENROLLMENT	CHARACTER	CLOSED
Smyrna	American Collegiate Institute	1923	1923--45 Turks 1925--142, predominantly Turkish	Boys and girls in first four grades. Next four grades girls only. Continuation of former American Collegiate Institute -- See item above.	
Smyrna	International College	1891	1914--410; Jan., 1923--15; 1925--235 (90% Turkish)	College, preparatory and agriculture. Separate Board of Trustees. Subsidized by A. B. C. F. M.	
Sivas	Girls' High School	1864	Pre-war, over 400	Turned over to orphanage work after war together with Teachers' College.	By 1918.
Sivas	Teachers' College		Pre-war, 500	Primary, intermediate, high school and college grades. Industrial self-help. Some agriculture. The only American teachers' college in Turkey in 1914.	By 1918.
Talas	American School for Boys		Pre-war, 163	Primary, intermediate and high school. Converted into orphanage after war.	1916.
Talas	Girls' Boarding School	1869	Pre-war, 160+	Primary, intermediate, preparatory and high school.	By 1918.
Trebizond	Girls' School		Normally 200	Kindergarten and grammar grades.	Before 1918.
Tarsus	St. Paul's College	1887	1921--283; after French evacuation--15; 1925--24	1923 -- Kindergarten, primary, academic, college and trade school. Now primary and academic.	Closed during war. Reopened 1925 with attenuated program.
Urfa	Industrial Institute			Carpentry and cabinet-making, iron work and machine shop, tailor and shoe shops, lace.	By 1918.
Urfa	Shattuck School for the Blind		Accommodation for 30	Handicrafts and elementary braille in three languages.	By 1918.
Van	Boys' School (Van College)	1872	After 1910--500-600	High School. Given college status, 1913.	1915.
Van	Girls' High and Boarding School	1872	1915--556	Kindergarten, primary and high school.	1915. (Moslem kindergarten for 30 opened in 1915.)

Note: Schools not administered directly by A. B. C. F. M. but subsidized by it were: Central Turkey College, Aintab; School of Religion, Constantinople; Euphrates College, Harpoot; Anatolia College, Marsovan; International College, Smyrna; St. Paul's College, Tarsus.

Note: 1 Moved to Izmid, 1916, and to Scutari, Constantinople, 1921.

2 Moved to Aleppo, Syria.

3 Moved to Guze Tepe, Constantinople.

4 Continuation of Adabazar Girls' School.

5 Continuation of Bardozeq institution.

6 Moved to Athens, 1925.

7 Reopened in Salonika, Greece, 1924.

8 Moved to Old Phaleron, Greece, after Smyrna disaster.

TABLE II
EMIGRANT INSTITUTIONS OF THE A. B. C. F. M.

LOCATION	NAME OF INSTITUTION	FOUNDED	ENROLLMENT	GENERAL INFORMATION
Aleppo (Syria)	American High School for Girls	1922	1922—50; 1925—131, all refugees.	Continuation of Aintab Girls' Seminary. Primary, and two years of High School. Arabic and French languages required. (See Aintab, Table I.)
Aleppo (Syria)	High School	1922	138, mostly exiles from Aintab and Marash.	Controlled by Board of Managers of Central Turkey College (Aintab). College preparatory. (See Aintab, Table I.)
Aleppo (Syria)	Marash College in Aleppo	1923	11 students; 2 Marash teachers.	Sheltered by the American High School for Girls. (See Marash, Table I.)
Athens (Old Phaleron)	American Junior College for Girls	1923	1925—101 Armenian and Greek, including 63 refugees.	A continuation of the American Collegiate Institute of Smyrna. Standing raised 1925. (See Smyrna, Table I.)
Beirut (Syria)	American-Armenian School	1922	223	Lower tuition than other Beirut schools to serve Armenian refugee population from various parts of Turkey.
Erivan (Armenia)	Erivan Schools	1921	286	Kindergarten and four grades. Served refugees from Van, Bitlis, Harpoot, Erzeroum and other parts of the Eastern Provinces. Closed in 1923 by Armenian Government which does not permit foreign control of its schools or churches.
Salonika (Greece)	Anatolia College	1924	1925—159 refugees.	College and four forms of Preparatory school. (See Marsovan, Table I.)

TABLE III
AMERICAN MEDICAL INSTITUTIONS IN TURKEY
(Italicized institutions now in operation)

LOCALITY	NAME	SUPPORTING ORGANIZATION	DESCRIPTION	HISTORY
Adana	<i>International Hospital</i>	A. B. C. F. M.	2 American doctors; 1 American nurse. Capacity 34 beds. 1925, in-patients, 433; out-patients, 8,737. Total treatments, 48,500.	Nurses' training school opened in 1921. Used by Turkish Government during part of post-war period. Near East Relief conducted medical work 1920-21 with 2 doctors and 3 American nurses. Returned to A. B. C. F. M. 1921.
Aintab	<i>Azariah Smith Memorial Hospital</i>	A. B. C. F. M.	1 American doctor; 2 American nurses. Capacity 100 beds. 1925, in-patients, 172; new out-patients, 2,483. Total treatments 4,203; total treatments: 1924, 10,000; pre-war, 40,000.	Founded in 1884 in connection with medical department of Central Turkey College. 1917-18 held by Turks. Closed 1923-24 because physician in charge had no Turkish license. Reopened 1924 on arrival of licensed physician. Work carried on during part of post-war period by Red Cross and Near East Relief. Returned to A. B. C. F. M. in 1921.
Cesarea (Talas)	<i>American Hospital</i>	A. B. C. F. M.	1 American doctor; 1 American nurse. Capacity 80 beds. Pre-war in-patients, 808; out-patients, 3,600. 1925, in-patients 80; out-patients 1,017. Nurses' training school.	Founded 1893 by separate organization. Transferred in 1911 to A. B. C. F. M. During war used as a Turkish military hospital. Taken over by Near East Relief in 1919. Burned 1920. Restored to A. B. C. F. M. 1924.
Constantinople	<i>American Hospital</i>	Independent	Staff of 8 doctors, no Americans; 4 American nurses, 6 native, 23 student nurses. Capacity 150 beds. Daily average 76 patients. 3 clinics; examines and disinfects emigrants bound for U. S. A. (3,495 of these in 1923-24).	Began 1920 with American Red Cross funds and revenues from American navy. Now supported by fees and small endowment. 1924 course in Public Health Nursing established. Promoting interest in Public Health programs for Turkey.
Derindje	Base Hospital	Near East Relief	Center for distribution of supplies to medical units throughout Turkey. Medical clinic conducted.	A temporary center established in 1919. Out of it grew what was intended to be a permanent clinic and hospital at Ismid, four miles away.
Diarbekr	Hospital and Dispensary	A. B. C. F. M.	1 American doctor. 9,000 treatments yearly.	Established, 1908; closed, 1910-14. Subsequently reopened, but only for a short while. Not functioning since 1918 except for short period under Near East Relief.
Erzeroum	Hospital and Dispensary	A. B. C. F. M.	2 American doctors. Dispensary 800 patients (pre-war).	Medical work begun 1899, but no hospital until 1904. Functioned 1903-1908 and 1912-1915.
Harpoot	Annie Tracy Riggs Memorial Hospital	A. B. C. F. M.	2 American doctors; 2 American nurses. Capacity 60 beds. Pre-war in-patients 400-500. Total treatments (pre-war) over 26,000.	Medical work begun 1902. Served as Turkish military hospital 1915-1920. Near East Relief, 1920. Restored to A. B. C. F. M., 1922. Closed a year later.
Ismid	Near East Hospital	Near East Relief	1 American doctor. Capacity 90 beds. 3 clinics, 3 schools and soup kitchen for 600 refugee children.	Opened 1919 in small way by two relief workers. 10 wards organized after arrival of doctor. Classes for nurses. Closed, 1921.

TABLE III (Continued)

LOCALITY	NAME	SUPPORTING ORGANIZATION	DESCRIPTION	HISTORY
Konia	American Christian Hospital	Board of Trustees of American Christian Hospital.	1 doctor. 1914 in-patients 400; out-patients 8,963.	Founded 1898 in Cesarea (Talas). Moved to Konia, 1911. Closed, December, 1915. Operated 1919-1921 by Near East Relief. Later converted into orphanage.
Marash	American Hospital	N. E. R. and A. B. C. F. M.	1 American doctor; 1 American nurse. Capacity 50 beds. Half of year 1922, in-patients 207; out-patients 2,683; total treatments 24,003.	Founded 1910 by German mission. 1919 taken over by American workers (Near East Relief supported by Red Cross). Closed, 1923.
Mardin	Hospital and Dispensary	A. B. C. F. M.	1 American doctor; 1 American nurse.	Founded in early nineties. Closed, 1915. Reopened by Near East Relief, 1919. Presbyterian mission, 1920-1926. Medical work discontinued.
Marsovan	Anatolia Hospital	A. B. C. F. M.	Affiliated with Anatolia College. Best hospital plant in interior of Turkey before the war. 4 doctors; 4 nurses. Pre-war in-patients 1,000; out-patients 8,200.	Twice requisitioned by Turks. Near East Relief, 1919-1920. Conducted by A. B. C. F. M., 1920-1921.
Mersine		Reformed Presbyterian Church in North America.		Established 1882. Early in war taken over by Red Cross. Directed by Turkish authorities after 1917, although Reformed Presbyterian Church doctor was still in charge. Closed, 1918.
Samsun	Greek Hospital	Near East Relief	2 American doctors.	Greek hospital operated temporarily by Near East Relief.
Sivas	West Memorial Hospital	A. B. C. F. M.	1 American doctor; 1 American nurse. Capacity 25 beds. Last report, 300 in-patients discharged in 2 months and 7,288 treated in clinic.	Closed during war. Reopened 1919 by Near East Relief. Capacity increased to 85 beds. American workers forced to leave 1920.
Smyrna	Turkish Hospital	Near East Relief	3 American doctors. Normally contained 40 to 60 patients.	Opened April, 1919. Closed November, 1919, as supplies and personnel were more urgently needed elsewhere.
Talas (See Cesarea)				
Trebizond	Clinics	Near East Relief	One Near East Relief doctor co-operated with local Greek and Turkish clinics. Subsidy to Armenian hospital.	
Urfa	Swiss Hospital	Near East Relief	Furnished some medical supplies and services of a nurse.	
Van	American Hospital	A. B. C. F. M.	1 American doctor; 1 American nurse. Capacity 50 beds. Pre-war in-patients 260; out-patients 1,564.	Built 1903 after work had been carried on three years in rented building. Hospital operated until it was burned after 1915 evacuation.

News Letters from The American Farm School

Salonica, Greece — May 15, 1930

This is not an appeal but a news item from Salonica.

Under date of December 9th last the Minister of Agriculture of the Greek Government wrote to the Director of the Farm School proposing a plan for extending the School work. A translation of his letter follows:

Athens, Dec. 9, 1929.

HELLENIQUE REPUBLIC
MINISTRY OF AGRICULTURE
PROTOCOL NO. 151079

To The Director of the American Farm School
Salonica

I hereby take pleasure in informing you that the Prime Minister, recognizing the service rendered by your School up to the present time, and believing that its theoretical and practical methods of instruction are particularly adapted to the agricultural needs of Greece, has officially informed the General Director of the Ministry of Agriculture, that the Government would like to provide scholarships for 100 boys and would be prepared to facilitate the problem of increase of staff necessary for providing for this increase in the number of students enrolled.

The Ministry is prepared to enter into a contract with the School for a period of ten years, covering the above matter, and hopes that the School could undertake the expenses of the plant additions such as dormitory, dining rooms, etc., incident to caring for this greater number of students.

The Government would undertake the granting of these scholarships, beginning with from twenty to twenty-five the first year and each year thereafter until the total number of one hundred is reached.

In closing, we wish to say that as soon as an agreement is reached, we will submit a law covering our agreement to Parliament for their approval.

(Signed) THE MINISTER, K. SPYRIDES.

Under date of December 14th last Hon. Robert P. Skinner, United States Minister to Greece, wrote on this subject as follows to the Chairman of the Board of Directors of the School:

LEGATION OF THE
UNITED STATES OF AMERICA

Athens, December 14, 1929.

DEAR MR. BEERS:

With reference to our conversation about the Thessalonica Agricultural and Industrial Institute at Salonica, when I had the pleasure of meeting you in Athens, and the general suggestions which I then advanced as to the practical utility of the school, I desire now to say that I have had opportunity within the last few weeks to visit the school itself. I wish that all the American members of your Board and your supporters throughout the country, might have been with me on that occasion. I cannot imagine that any American citizen interested in his fellow-man, having some knowledge of the struggle which has been carried on in Greece to recover from the war, and feeling a reasonable and proper interest in our economic position in this part of the world, could, after making such a visit, fail to take pride and satisfaction in the splendid work which has been carried on for so many years by Dr. House.

When I was shown the original buildings in which the institute was established, had compared them with the well ordered and extensive plant now existing, and then looked at maps on which were indicated the innumerable spots all over Greece where graduates from the school were applying their knowledge, or where school-bred livestock had been located, I understood for the first time what an admirable contribution had been made to this country by those who have rendered possible the existence of the institute.

I am now acquainted with Greek citizens in public and private life, representative of all sections of the country, and from them I have been informed in most emphatic terms that they appreciate the importance of the institute. In truth, they attach greater importance to it from the fact that it is directed and officered by American citizens than if, with equal facilities, it represented a purely Greek effort, because the plain people of the Near East have confidence in our agricultural and industrial methods, which they know have brought success in our own country, and they are therefore prepared to accept as the last word in regard to these matters, such teachings as are given at the Salonica school.

As to the Greek Government itself, Mr. Venizelos told me after our return from Salonica (for he also visited the farm at the same time) that he was so impressed by what he had seen that he wished to send 100 students to the school at the expense of the State. Whether or not you are prepared to receive so many new students at present is not for me to discuss, but I should be extremely pleased, if additional funds are needed for this purpose, could you see your way clear to provide them, because America can make no greater contribution to peace and happiness in the Near East than by helping to strengthen the agricultural position of the region.

You are aware, I think, that from the earliest times Greece has been poor in agriculture, and is under the necessity at present of importing vast quantities of wheat and other food-stuffs. The effort of the Government now is to drain and improve waste lands and to encourage the farming community to adopt modern methods of cultivating the soil. Apparently, there is no reason why the agricultural crops of the country cannot, in the course of a generation, be increased by 25%, and if this result is accomplished, it will certainly be in large part due to the existence of the institute, and the length of time necessary for bringing this about will depend upon your ability to increase the resources of the school itself.

While I believe that we Americans are really

interested primarily in making a contribution to the Near East of an entirely unselfish character, still we cannot be completely unmindful of our own commercial interests. I, as an American representative, must particularly bear such interests in mind. In the course of the next 25 years, Greece will require a large amount of agricultural machinery and other supplies, which of necessity must be imported. If primary instruction in agriculture is supplied by an American organization, and with the use of American instruments, large and small, these facts necessarily are going to have some bearing upon the volume of trade which we carry on in this country, and which, naturally, we would like to see in a flourishing condition.

I cannot close this unduly long letter without saying how agreeable it was to find on the farm such a large circle of American instructors and their families, all deeply interested in the work, and all appreciative of the value of the effort which Dr. House has put forth to bring the organization up to its present high standard.

Sincerely yours,

ROBERT P. SKINNER.

Lucius H. Beers, Chairman of Board,
Thessalonica Agricultural and Industrial Inst.,
New York City.

It is not often that we are permitted to see ourselves as others see us, but this case seems to present an exception to the usual rule. Also it clearly proves, after this testimony from these Greek and American officials in Greece, that the School we love is achieving all we had dared hope to accomplish.

Since receiving the communication of December 9th last from the Greek Government it has been decided by the School Trustees to accept the Government's plan in principle, but a number of

practical details involved in accepting the plan remain to be worked out. From the administrative standpoint at the Farm these problems are outlined in the following report which has been received from the Director of the School.

REPORT OF CHARLES L. HOUSE TO THE
BOARD OF DIRECTORS ON THE QUES-
TION OF THE ACCEPTANCE
OF THE GREEK GOVERN-
MENT OFFER OF
SCHOLAR-
SHIPS

Salonica, March 11, 1930.

In view of the fact that circumstances in Salonica preclude any definite arrangements for my going to America to report to the Board on the matter of the Government scholarships, I would like to place before the Board a report which may suffice for the members to reach some definite decision in the matter.

In a consideration of the implications involved in the acceptance of 100 scholarships at the rate of 25 boys a year for the next four years, I want first to examine the question in relation to our general plan and purposes for the School. We have been developing our program and plant with a view to ultimately increasing the student body to 150 boys. This proposal of the Government, if completely carried out, would probably increase our enrollment in four years to 160 boys, or four classes of an average of 40 boys. This does not constitute a radical change of purpose as to enrollment.

We have also proposed to educate boys from village districts throughout the country who would go back to their village communities and by their example contribute to the improvement of the communities. In accepting this proposition from the Government, it is proposed that the boys selected be chosen from different villages scattered over the country, probably at the suggestion and through the initiative of the village authorities themselves. The acceptance of the Government proposal would

facilitate this objective and probably widen its scope.

We have always worked on the basis that we had a more or less unique institution, using special methods and requiring a free hand to alter or adapt these methods as we found that circumstances demanded, and before entering into any obligations which would limit this freedom, we should weigh its possible effect on the proper development of the institution for the service of its objectives. In any proposition which has been suggested in the past, such as the union of our School with Anatolia College and the taking over of our work by the American Board, it became clearly evident that the objectives we were driving at would have to be pooled with others which, if not conflicting in their practical aspects, were either unrelated or different and would necessitate a definite compromise in procedure and a division of emphasis. I have scrutinized to the best of my ability the proposal of the Government in relation to this aspect of the situation and am unable to see any factors, which do not at present exist, that would jeopardize the independence of the School in its determination as to policy and method, through the acceptance of a definite number of scholarships each year paid for by the Greek Government.

The experience of the School has, I think, demonstrated the fact that the closer the cooperation between the School and the people the more effective will be its work. In a country so lately emerging from the suspicion, intrigue and persecutions prevalent under the Turkish regime, the people naturally take their cue from official and Government attitudes as to any foreign activities with which they come in contact. This proposal by the Government is in effect a notice to the people that as far as the American Farm School goes they need not have any fear as to its purposes and objectives.

In the light of our earlier history, this is a very important point and a long cry from the events of 1919, and our response and actions ought to be calculated to confirm their revised judgment of the work.

All the above is probably no more than a setting down of the opinion of those of the Board who have carefully considered the matter and does not in any way facilitate a decision as long as the School is not in a position to meet the financial requirements. We have never foreseen with any definiteness where our support was to come from, but we have proceeded on lines open to us, with a faith in the soundness of our enterprise.

The estimates of our financial responsibilities that are incumbent upon us now in considering this opportunity, involve determination of the probable expense which it will result in. This expense will be in two categories:

1. Funds required for the extension of plant.
2. Funds required for operating expenses.

I will list below my estimate of the funds required for plant extension, distributed over a period of four years, and in like manner, those required for operating expenses, and I will base my estimate of operating expenses on the per capita cost of students at present, making deductions of such fixed charges as would not be altered through increased enrollment.

<i>Plant Extension Requirements</i>	
<i>Buildings and Construction</i>	
1st year.....	\$23,400.00
2nd year.....	8,600.00
3rd year.....	7,750.00
4th year.....	7,750.00
Total	<u>\$47,500.00</u>
Land, \$4,000 a year..	16,000.00
Total	<u>\$63,500.00</u>

The net cost per capita of each student, including all expenses in Salonica and New York, amounts to \$350.00. After a careful examination of the accounts and deducting the fixed charges that will be distributed over the total number of students, such as administration, expatriation, deficits in operating accounts of farm enterprises, etc., etc., it appears that the increase from our present

number up to 160 boys would involve about a 40% increase in the operating expenses. Taking last year's costs as a basis, we would have an increase in 4 years of about \$13,000.00 in the operating budget. This increase then, would be a uniform addition of \$3,250.00 for each year.

Under the conditions suggested by the Government, we would receive approximately half of this amount, let us say, \$1,750.00 the first year in excess of the board, lodging and laundry of the students, reaching \$7,000.00 in the 4th year. This would then leave a balance of about \$1,500.00 for the first year, \$3,000.00 for the 2nd year, \$4,500.00 for the 3rd year, and \$6,000.00 for the 4th year. We would thus have attained our proposed maximum enrollment and reached an operating budget deficit of \$42,000.00 a year.

As nearly as I am able to estimate our Endowment Funds, our securities and trust funds are yielding us about \$16,000.00 per year. This year, our contributions for current expenses, exclusive of legacies and special contributions, have been coming in at the rate of about \$11,000.00 a year. This makes a total income of about \$27,000.00. This year's budget will therefore have to be met by drawing on our capital to the extent of about \$7,000.00. This would indicate that we had reached the point, irrespective of our decision in the matter of the acceptance of the Government's proposal, where we will have to take some quite definite steps to increase our support. One of the factors as I see it, which is very important in making any more general appeal for funds is the evidence of local demand for the work and an existing opportunity to carry it out. The acceptance of this proposal of the Government, together with the necessary plant extension, could be a basis of our more general appeal. If we could increase our present endowment to \$500,000.00 our financial position would be sound for the period and work we have under consideration. This would mean approximately \$60,000.00 a year of Endowment increase for each of the four years contemplated. A 10% increase in contributions for current expenses per annum would bring our annual con-

tributions up to about \$15,000.00 at the end of four years. Adding to this, \$65,000.00 needed for plant extension, we would have to raise in round numbers about \$300,000.00 in 4 years or \$75,000.00 a year for the next 4 years over and above our endowment income and regular contributions.

The item of plant extension is one I am certain we must face regardless of whether we accept the Government offer or not. We have a fairly large number of buildings but many of them are incomplete, some of them are temporary, and others inadequate for the purpose; our total investment in buildings is now about \$75,000.00; this further expenditure of \$50,000.00 is principally one of replacement and completion, and is, I believe, a moderate amount for what we shall have to show for the money.

In conclusion, it seems to me that the question of whether we do or do not accept the Government proposal, lies largely outside the field of our financial problems. This did not strike me at first in this way, but the months of thought, discussion and calculation that have followed the original proposal have led me to this conclusion.

I believe we are doing a work which warrants the support we need and justifies a wider appeal, and to this end I would like to recommend that the Board of Trustees authorize the Executive Committee to accept Government scholarships at the rate of \$200.00 a year and not more than twenty-five scholarships per year nor more than a total of one hundred.

In view of the fact that all laws governing customs exemptions and other tax reductions have been abrogated, to take effect on the 1st of April, 1930, which will automatically abrogate the law under which we now receive these privileges, I would further recommend that the Executive Committee be authorized, if necessary, to reduce the scholarship rate from \$200.00 to \$150.00 on condition that the Government guarantees to maintain our present facilities in this respect. Having this in mind I made the calculations above on the

basis of \$150.00 and not \$200.00 per boy from the Government.

There is one more major problem involved in the consideration of the question that I want to deal with before closing this report. It is the problem of staff. I have given very careful thought to the best method of strengthening the staff and feel that its solution lies in obtaining the services of another strong agriculturist from America and a person who would combine the functions of comptroller of finances and office manager, and a man who could combine the functions of secretary of the faculty and registrar. With the addition of practical work instructors drawn from among our graduates and the addition of a Greek teacher, I believe that we would have a complete staff. The School is experiencing "growing pains." I should welcome a careful investigation of the administration of the School and would recommend that such an investigation should be made as a wise precaution in a growing institution as soon as such a step is practicable, but I do not believe that these "growing pains" are a sufficient reason for hesitating to take the steps forward that lie open to us. They are inevitable experiences in the life of any institution.

Respectfully submitted,

(Signed) CHARLES L. HOUSE,
Director.

The Trustees of the School feel that much delay would be involved in any effort to deal by means of correspondence with the problems presented by the above report. They have therefore arranged to have one of the Trustees, who has had great experience in reference to educational work in the Near East, sail from New York before the end of April and attend a meeting at the Farm in May with the Director and officers of the School.

When the results of the conference at Salonica are known a report will be made to the friends of the School in America.

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AMERICAN FARM SCHOOL.

May 15th, 1930.

AMERICAN FARM SCHOOL
THESSALONICA AGRICULTURAL AND
INDUSTRIAL INSTITUTE

SALONICA, GREECE

New York Office - - - 70 Fifth Avenue

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Extract - Letter from Mr. C. B. Fisher, Hamadan, Persia
to Mr. George H. Trull, dated January 18, 1932.

20 "We are all overcome by the passing of Dr. Cook. However, his less than three years with us out here has made a tremendous impression, greater than some of us will make in a life time. The Persians are also impressed. [He could not keep still. As I came with him from Kermanshah two summers ago I was astonished at the way he would look about the crowd at a tea house and examine the sick and prescribe for their ailments. He never saved himself but at all times went about doing good. Not content to treat his thousands out in the mountains and villages he opened his dispensary at the Musallah, a poor section of the city; then finding a still more needy section he recently went over there and opened another. In treating the poor and needy he had no equal. While on the job he got the typhus which burned him out in ten short days. What a strenuous three years! "This was the way the Master went," he was convinced that he too should go that way. But what a problem for his family, and yet how bravely they are going about their work. His short time with us has been thoroughly worth while."]

In this ancient city, ruin built on ruin, we were the guests of the Chief of Foreign Affairs, altho our quarters were a very ordinary two-storied mud brick guest house. The weather was very hot and sanitary conditions were not for the elite. A representative of the Foreign Affairs waited upon us to care for our needs, still we were not prisoners as some have said one must be when travelling in Afghanistan. We had very pleasing visits to both the Chief of Foreign Affairs and with the Governor of Herat, Abdul Rahim Khan. On this latter call, I made bold, after the immediate object of the call was over, to say that since I was a missionary and interested in religion, I wondered if it were possible to obtain a visit with the mushtihid and leading mullahs. The reply was, "Certainly, you can see a thousand of them if you wish. We will arrange for you to see them tomorrow morning." And so it was!

At ten-o'clock we were taken to the government headquarters, and there in a large room seated around a great table were some ten or more mullahs, leaders of Herat's Sunni Islam, together with the Chief of Foreign Affairs and several other men. At first I drew a deep breath and thought, "Now what shall I say?" After formal greetings I said, "Perhaps you would like to know why I am a Christian?" They signified, Yes, and I said, "First of all, of course, I was born into a Christian home. But while still a boy I knew little about Christ until I started to read the gospels myself. Then I discovered that Jesus himself said, 'I am the bread of life. I am the living water. I am the light of the world. I am the way, the truth, and the life. I am the resurrection and the life.' Certainly they would agree that no man could live without these things." To this they nodded assent, and I got to say further that since I had found Jesus as Savior and Lord, there had been peace and joy and satisfaction in my life. There followed long dissertations from various ones of them, some of which I did not fully understand, for they used high flowm literary language, and there is considerable difference of word usage by the Afghans. I did know that they were explaining about the Koran and its translation into other tongues. They were also attempting to show and maintain that all the prophets became in reality all that Jesus claimed as to the way, the truth, water, life, etc. They said that of course there were some things that they did not believe about Jesus, for instance that he died and was raised again from the dead. I replied, "Of course every book must bear its own witness. And that we Christians believe Jesus did rise from the dead because of the witness of the gospels and the apostle Paul." I told them what the apostle Paul writes in the fifteenth of I Corinthians. Then I said, "But not alone from this witness do we believe Jesus arose and is living. We have the witness of our own hearts, and the experience of the Holy Spirit, and His love and peace. For these reasons we believe that he arose from the dead and is living."

I had carried with me in my pocket a copy of each of the gospels, one of Acts, and a copy of the Psalms. I said to them, "I have some copies of the 'Engil' with me. Perhaps you would like to see them and have them." They signified, Yes, and I drew from my pocket two of the gospels. At which they said, "And Luka, where is it?" I drew it forth. Then, "And Yohanna, where is it?" So on, until I had given them all of them. The mushtihid raised them all in both hands to his forehead, and then sat there holding them with show of great reverence. Soon they were in the hands of the others and they were all looking at them, and reading them as the conversation continued. The Chief of Foreign Affairs went out and returned and presented me with a brightly covered book. It was a bound volume of the Herat magazine for one year, and he said

that it contained information relative to some questions we had asked about the city and its ruins.

We offered to take pictures of these mullahs and they were much pleased to have us do so. We got pictures of the three leading ones, and their names for forwarding the pictures. Then we parted from them and the morning was over, a most interesting one indeed. Those leading mullahs were old men, and most kindly in face. They had been most respectful, albeit, perhaps, as one of my Meshed friends suggests, because of the arrangement thru the officials. Nevertheless, after visiting with them, and sensing a certain natural spiritual hunger, it seems a little hard to believe that which is written by Amir Abdul Rahman Khan concerning his reign and history forty years ago, when he says that on his military trip to Herat, he found affairs largely in the hands of the mullahs, wealth and all, and that the mosques were in a sad state of repair, inhabited by wild dogs, and very little frequented for worship and religious purposes, and that he found the religious leaders chiefly occupied in gambling, drinking, and quarrelling, and hitting each other over the head. Whether this was his depreciatory summary of them due to his war with Herat at that time, or, whether it is a true picture of actual facts, it is hard to prove or disprove. Certainly it is clearly written in his own book which I have seen and read. The present leading men of Herat seem to have no great aversion to religion. I was able to place a copy of the New Testament in the hands of both the Governor and the Chief of Foreign Affairs. When I said to the latter, "I am sending you a copy of the New Testament by your servant," he seemed very pleased and kindly thanked me.

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Milliyet, March 1, 1935.

Religion and State in Turkey. (An important article by a man of authority in secular Turkey. There can be no domination over conscience.)

(This is the gist of the lecture delivered at Istanbul University by Mahmud Esad who was the Minister of Justice at the time of the promulgation of the new Civil Code in Turkey.)

"Our civil code has forbidden polygamy, that is, marrying a second wife while the first is still living. I have thought a great deal about this matter. I investigated this thing which has so close a relation to the Islamic religious law, the Sheriah. The Sheriah is not a national institution. I could not find anything about this in the Turkish national legislation. In fact the Seljuk King Melikshah refused to give his daughter to the Moslem Caliph, because the Caliph practiced polygamy. We can find the basis of polygamy in the history of Arab national legislation. In our Turkish traditions there is no case of polygamy.

"The problem of religion. When the Turkish civil code was being prepared, the problem of religion caused a great deal of thought and discussion. In the last clause of article 266, there is this statement "The adult is free in choosing his religion." According to Article 11, adulthood begins with the age of 18. Marriage, too, makes a person adult. Thus the citizen who has completed his 18th year and entered his 19th, is free to choose his religion, whether a Jew, or a Moslem, or a Christian. On the other hand, till the child reaches the age of adulthood, he has to receive his religious instruction from his father and mother. He will grow up in the religion and teaching that they give.

"It was on such principles, so contrary to the principles held by the Islamic law for twelve centuries, that there was discussion at the meetings of the Commission. It was led by Musa Kiazim, the former minister of religious affairs. He proposed to modify this clause by another, namely, "A Moslem is not free in choosing his religion." This was however rejected altogether. Some were afraid that if the adult was given freedom to choose his religion, the Moslem Turks would immediately become "Kiafir" (Infidels, i.e. Christians or Jews.) Musa Kiazim also asked for a clause concerning marriage. He desired that the marriage of Moslem men and women with non-Moslems should be void.... But nobody sided with him on this point also.

"Ladies and Gentlemen: The adult ought to have been free in his choice, and so he became. Freedom of conscience stands at the top of modern principles. In our constitution conscience is free. So it is also in the constitution of other nations. Contemporary nations accept freedom of conscience as fundamental. Atatürk has pointed this out in our constitution. He could not have acted otherwise. After having pronounced the principles, to act contrary to them would have been insincerity. Conscience cannot be dominated, could not be dominated; neither shall it ever be.... Only one thing can control conscience: love, and faith. When those do not exist, neither laws, nor the canons of tyrants are of any avail. All citadels may be conquered by force. Only one citadel it is impossible to conquer by physical means. That is, conscience.

"When Christianity arose, Rome found itself endangered. The Roman Empire tried every means to crush Christianity. It used every cruelty. In the end, it stopped before the conscience of people. Nero put Rome on fire, to threaten the Christians. He enjoyed his feasts while he had the Christians burned. What of it? One day Nero himself died. He was defeated. They threw the first Christians to the lions. The Jewish priests put their leader on the cross. What of it? While being nailed to the cross, he cried at the priests: "I do not change my opinion!" One day the tyrants surrendered. The same thing is true in the history of Islam also.

"The adult is now free to choose his religion... The conception of a secular state is not foreign to the Turkish national history. The road we are following is not foreign to and incompatible with our national history. At the same time, it is the road followed by modern civilization."

"Some changes in the constitution. In our constitution it was said, "Islam is the religion of our state." The second clause was even more meaningless: "The Great National Assembly is responsible for the enforcement of the laws of Sheriah." Again there was the religious oath.

"First, it was not right to say that the religion of the state is Islam, since we said the adult was free in his choice of religion. The government is not a concrete person, it is a potential personality. A state cannot, like a concrete person, attend to religious rites. When we say "Islam is the religion of Ali," that we understand. Ali fasts, says his prayers, gives alms. But can we conceive of a state as having Islam for its religion, as going for pilgrimage to the Holy City?.. Is there a Mr. State that can roll up his sleeves and wash his hands before prayers? Or is there a Mr. State to be imprisoned because he does not keep the fast?.. Islam could not be the religion of a state. Therefore was the constitution changed. Also, it was against secularism.

"Second, it was also said that the Great National Assembly was responsible for the enforcement of the Sheriah. The Sheriah means fasting, giving alms. Does that mean that the members of the house of representatives must go out, stick in hand, to seek out those that do not fast? This would be ridiculous. Third, religious oaths also were cancelled. The oath on one's honor has been considered sufficient.

"There are two other questions: 1. What is a secular government? 2. Was it necessary to accept the system of a secular government?

"A secular state means neither irreligiosity nor religiousness. It means that religion has nothing to do with the affairs of the state. Religion becomes a matter of personal conscience. Such a government honors conscience, and avoids coercing it in any way. This was a necessity. We could not have acted contrary to the whole world. The nations of the 20th century must accept unconditionally the principles of this century. One of the chief causes for the decadence of the Western Turkish dominions was the intermingling of religion and state. As soon as the two were mingled, those that held the rule used religion as a torch for despotism. Does religion command this? That is another matter... But see the Ottoman Caliphs! As soon as the Ottomans got the Caliphate, they became tyrants. They got religious sanctions to do whatever they pleased.

"This is not confined to us. See the night of St. Bartholomew! Catholic and Protestant murdered each other.... If we have fallen so low, and become so weak, would even the clause put into the 266th article of the civil code save us? Our Moslem brothers in Bulgaria have not given up Islam."

[Article from Greek Paper, PHOLA, Athens, Nov. 1934. Report of speech of the Minister of Interior of Turkey, Shukri Kaya, explaining the reasons in Parliament for the law abolishing the use of the priestly garb in public, for all religious communities. The minister stated:

"One of the fundamental principles of our great political revolution is its secularism. By secularism we mean the abolishing of all religious influence in the affairs of State, and Nation. We have already passed several significant laws along this line since the Republic was founded. The abolishing of the Caliphate, the unification of the Courts, the abolishing of the SHERIAT (Canon) law, the unification of education, (no longer allowing religious schools), the abolishing of medreses and monastic orders, the civil code, and many others, are some of the measures which have been taken in order to apply our secular principles.

"Facts however teach us that in order to establish our Revolution (reformation) forever, it will be necessary for us to pass several other laws of like nature. Hence, carrying out your high desire we bring before you today another such law. The reason for the passing of this measure is a necessity laid upon by our Reformation. It is a question of Public Order closely bound up with the future of the Turkish Republic, even of the Turkish Nation.

"Considering this necessity, the secular state cannot interest itself with the canons of one or another religion. The reasons which have impelled this legislation

are reasons material and real, imposed by the supreme interests of the State. Our government, secular to the extreme, has never undertaken to discriminate between the presentation of one religion from another. This is a principle of our constantly progressing and living revolution. In case our movement should stop or turn back, it would be easy to understand what might be the consequences to our nation. Disobedience to the orders of the government means reaction, the creation of conditions which the autocracy was leading the nation. None of us want to be found serving such ends.

"This law is not aimed at any particular individual or community. It is a general measure, imposed by our age (epoch) and by our Revolution. If, in other words, this measure is not passed to-day, the order of our country might be shaken. Therefore it is necessary that we pass this law today. (N.B. This means that the measure is imposed by the Government)."

THE LAW

After this speech, the law was passed. It is as follows:

"It is forbidden to clergymen of any religion or dogma, to wear the priestly robe outside of houses of worship even at the time of their religious rites. The government can give temporary permission to one cleric of each religion and faith to wear the priestly robe outside of houses of worship. This permission can be renewed for the same priest, or can be given to another priest.

"It is forbidden in Turkey for foreigners and Turks to wear uniforms or insignia of foreign political, military, and "boy-scout" organisations."

Subsequent articles do not affect religious organisations.

Milliyet, Jan. 21, 1935.

AMERICAN SCHOOLS

Twenty years ago, while studying in New York, I was invited to a tea given by the son of Dr. Hamlin, founder of Robert College. He was a professor of the Columbia University. At his house I found a gathering of people who had come from Turkey, or had some relations with our people. Soon I found out that Prof. Hamlin would deliver a lecture on the beginning of the College, then fifty years old. I do not remember now what Dr. Hamlin's son said. But I remember the conversation I had with him afterwards. He must have mentioned the work of the college in re-inforcing the national existence of the different races in the Ottoman Empire, because I protested to him of this as a rather curious aim. I remember his having mentioned that Robert College had done a great service to the Bulgarian cause, and that many of the officials in the Bulgarian government were graduates of the College. I don't know how much Robert College helped the Bulgarian cause. But this is known to all, that the aim for the establishment of this school was to propagate Christianity among us, and especially Protestantism. What we regret is not that the Robert College has served the interest of the nations, but that it has not helped our nation...

Things have changed since the time of the Ottoman rulers. We are not holding Robert College guilty for being international in its outlook and for propagating Christianity. But if she does not understand the Turkish mentality of today and adjust herself to it, then we shall hold her guilty... One of the obligations of a school is that the youth attending it should become good citizens.. In the past, Robert College did not feel the necessity of doing this, because it did not consider these lands as truly belonging to the Turk. In these last twelve years she has tried to adjust herself slowly to the needs of the new state. One of the big steps in this line was the appointment of Mr. Monroe to the office of president. Mr. Monroe has tried to separate the College from its old pathway, and adjust to the demands of our new era.

Recently a new step was made in this fine direction. Dr. Coffin, president of the Board of Managers in America, came to Istanbul. Yesterday, when we conversed with him, we saw with joy that he had apprehended the needs of the new order. He told us yesterday that in Turkey there was no place for a foreign school, and that Robert College, before everything, would be a good Turkish school, developing good Turkish citizens. If this road is followed,

we can believe that much benefit will come to the country from Robert College and other American schools. Robert College must become a Turkish institution, just as the American School in Bulgaria is a Bulgarian institution, and that in Greece is a Greek one.

-Saukru Esmer.

(The following is an article in the brochure (No. 1) of the National Union of the Turkish students. 1935.)

THE Y.M.C.A. and the AMERICAN COLLEGES (Robert College)

At the head of the institutions which work for the detriment of our country, stand the Catholic schools, the American Colleges, and the Y.M.C.A.

What we call the black danger are the missionary schools that propagate the dead ideas of Jesus suffering on a cross. We are astonished that such institutions as the Y.M.C.A. (American Young Christians' Association) still exist. This is a problem that should weigh heavily on the mind not only of the Turkish youth, but of the whole Turkish nation. These are institutions that have constantly worked for their own interests, which run counter to the interests of the country, and have constantly tried to graft the children of this country with foreign and Christian ideas. One of our greatest desires is to see these driven out of the Turkish land. Up to now the youth did its best to annihilate them. After this, it is still the greatest duty of the Turkish youth to deal with these institutions that are a continual hindrance to the progress and rise of the country.

As a result of our propaganda, our people have come to realize the harmful position of such institutions and have begun to refrain from sending their children to these schools, which are bureaus of propaganda. The victories that we have won by working in this way are enough to crown us with glory. Like playing cards that tumble down, one after another, such institutions have fallen: as the Smyrna American College, the Geunztepe American College (Istanbul), the American School at Gedik Pasha (Istanbul), the Kadiköy St. Louis School (Istanbul), the Sivas College. Today, even the position of the Bebek American College (Robert College) is in danger. Robert College can support 800 students; yet today it has only 420, and of these, only 200 are Turks. These are the sons of those that have not as yet realized the evil of the situation, and that un moulded souls are being grafted with foreign spirit. We hope such families will soon come to realize the situation and take away their children from such places. Mr. Monroe reported the situation to America, whereupon the Board of Trustees sent their Chairman,

Dr. Coffin, to investigate this matter. He visited Istanbul and Ankara, and tried to get on good terms with those in position. In an interview with one of our newspapers, he said the situation would be bettered if 200 students more came, and he promised that graduates from the College would be given chances of higher education in America. The humor of it, for Dr. Coffin to expect that in this way more students will come to the College! Has not this honorable friend thought of the possibility of daily decrease in the number of the students, let alone the increase? The time has past when the Turkish children could be entrapped by promises of higher education in America. In the same interview Dr. Coffin has said: "In this school in Turkey which gives an Anglo-Saxon culture, it is not our purpose to develop cosmopolitan people, without national culture." Let us accept that Dr. Coffin is sincere in his words. In that case they are developing cosmopolitan men against their will - and with a culture that serves the purpose of the American will. This we learn from their own words, as given in the 1929-1930 Bulletin of the Near East Colleges Association.

The culture they give is their own culture; a culture that is foreign to us! It is the culture of American nationalists. It is the culture of those that desire to further their profit by increasing the number of followers of Jesus. This culture is the culture of those that spread the dead ideas of imperialism under the cloak of Anglo-Saxon culture, of those who desire in the Near East open markets for their goods and a place for exploitation and gain! There are no more capitulations in Turkey, religion and secular affairs are separated from each other. We can no more bear such institutions! We desire an institution that is Turkish in itself, Turkish in its spirit, Turkish in its culture, and which will give to the sons of the land a definitely Turkish culture. -Hasanettin Bozok.

Fikir Sareketleri. Jan. 24, 1935.

TWO KINDS OF ISLAM

Today, when speaking about Islam, it is impossible not to fall into uncertainty. Which Islam is the system that we term as such? Is it the Islam of the Qur'an and Mohammed, or that of the hodjas? For at present there are two kinds of Islam, totally different from each other: the one is found in the Qur'an, and the other is what the hodjas have established...

The Qur'an was primarily a "commandment", which proclaimed to the people around Mecca the necessity of belief in one God and in the future life. But the course of history made it call itself a universal religion. And in fact, many people besides the Arabs accepted Islam. But as soon as Islam passed the boundaries of Arabia, it changed its aspect according to the customs, thoughts, and feelings of the new peoples.

During the lifetime of the Prophet, and under his direction, Islam could be formulated into a very simple formula, and was marked with a wide tolerance. Mohammed considered himself the chief of a society, as well as a prophet, and therefore he had constantly before him the need of the State whose rule he had, and he strengthened his government through appropriate ordinances. The world rule of Mohammed developed according to a process of evolution which events brought forth and necessitated.

When Mohammed died, Islam became, so to speak, rigid. No line of demarcation was drawn between the civil rule of Mohammed, and his religious commandments. Religion and the world were mixed. While, if the religion of Mohammed had been confined to what it was - faith in one God, and in the future life - and if people had seen that this had no relation with the daily life of man, then the religion of Mohammed would have remained intact, and it would have continued to reign over the consciences of men. On the contrary, it was attempted to confine everything within the narrow mould of the customs and acts at the time of Mohammed. Men tried to stop the course of the world, the evolution of events. Was it possible to control societies by unchanging religious commandments and rules?... Could the customs and laws of a small Arab tribe apply to the rule of present-day huge states?

Just as Mohammed never thought of putting the affairs of life into rigid, absolute, and unchanging moulds, so also, when establishing the ritual of worship, he had before him none except his small Arab environment. When he appointed the five prayers of each day, and the fasting of Ramazan, Mohammed never thought that these would have to be applied in the polar districts when days and nights last for three months. Had he been told that there were such places on the earth, he would have said: "What is that to me! I have been sent for the Meccans." When Mohammed died, it was thought best not to deviate at all from his example, to save the new Arab state from dissolution, and this was announced as a principle. This principle, which at the time played a big part in the name of Arab unity, in the end became to the Moslem communities the great hindrance to progress and caused them to fall into backwardness. Moreover, the hodjas introduced into the religion of Mohammed a terrible fanaticism also. They declared everything sin. This was carried to such an extent today to follow the commandments which the hodjas put forth as Islam is impossible, everything is sin! There is not even a small, an innocent move which the hodjas have not indicated to be sin, with no right justification, we think, and according to the Qur'an. Painting is sin. Architecture is sin. Music is sin. You wish to have your teeth treated. Is it a sin or not? Who knows? The religious head must give permission. The printing press has been invented, books will be printed; well, the hodjas must be asked about it! Why? For what reason? On what basis? There is not a single letter in the Qur'an saying that these are sinful. Were there not in this country, even till recent times, some people who felt pangs of conscience because pictures were put in textbooks? My opinion is that if one desires to have a sure and definite conviction concerning what Islam is, he must only look at the Qur'an. The "hadith" traditions are not to be trusted one bit in their veracity in giving a true picture of Mohammed's thoughts and convictions.

-Huseyin Dzhahit Yalchin.

OUR GREATEST NEED

We are a group of "enlightened" Turks. When we come together we talk of things we understand and of things we don't, of things we know, and of things we do not know. We prefer these gymnastics of the mind to gossip or drinking wine.

The other day one of us expressed himself in this way. Why, he said, does not the Turkish intellectual make a place for himself, as among other nations, and play his role in the realms of thought and feeling? It is neither intelligence that we lack, nor education; we have among us people who have studied in the highest educational institutions of Europe or of America. But in spite of our scientists and thinkers, poets and writers, we have no one that could start a science, or a literary school, or a "doctrine," while Japan and the Balkan lands, which started later than we, are far ahead of us in these things. What is the reason for our inability? Another produced the answer to this query and said. It is the egoism that we have inherited from our fathers. We would like things to happen, but not at a cost to our comfort and rest. This attitude of egoism was implanted in our fathers thru the religious and state tyranny under which they lived for centuries.

Though it is true that we did away with these institutions, we did not clean our own selves. We need a thorough spiritual revolution, a revolution that will upset the foundations of our selves and make us purified and new beings. The basis of this revolution is a denial of the world, rejection of its goods, and a spirit of altruism, that is, to love others, and be ready to sacrifice for others. As soon as our intellectual group develops this mentality, it will bring about what we covet in other nations.

Let me give an illustration. The other day I read the biographies of two French scientists, Ro and Galmet. They were at the head of the famous Pasteur Institute. They devoted their whole life to science, to laboratory experiments, and when they died, they did not have a single penny to leave behind them. Had they used for their own account the serums that these great men discovered to save humanity from diverse pains, they certainly would have possessed millions. But they don't seem to have thought of money or pleasure or easy living; their sole joy was experimentation, research, and discovery in the service of humanity. And now compare these with our so-called "scientists." There's no end to their ambition and desire. They'd like to be both people of position, scientists, and also wealthy. Naturally, the scientist goes out, and only an ambitious man remains. I know some promising young men of literature, whose egoism and ambition and covetousness ruined them. They became like ordinary people.

But how to bring about this revolution in our life?

By education. And this, by two methods: either by living examples, or characters in literature. Characters in literature stand next to religion in their influence on the soul of man and their educative effect. For people who have put religion aside, literature is the sole means of education, conveying with it also the intellectual currents of the times. The characters that novelists and dramatists create become examples for the youth; their behaviour and thinking is copied by the readers.

But to create such types, the writer must have something more than mere literary talent; he must have high ideals, he must be endowed with human feelings. Those that pursue profit by serving the passions and primitive impulses of the populace cannot create these types.

To be creative, the writer must pursue both a literary taste and a high cultural ideal. Let us pray that some such writers may rise among us, too, to open the way for an era of moral purification.

-Agha Oghlu.

IMPORTANT NOTICE:

We rely wholly on the support of the subscribers for continuing this service. Minimum, one dollar, or four shillings per year.

-L. Levonian,
Near East School of Theology,
American Mission,
Beirut, Lebanon.

SYRIA - PALESTINE TRANSLATION SERVICE

This venture is the result of an action taken by the Syria section of the United Missionary Council of Syria and Palestine in May, 1934, as follows:

"The Council recommends the inauguration of a joint translation service for Syria and Palestine along the line suggested by the southern sectional meeting, with the cooperation of the Near East School of Theology, the Newman School of Missions, and others interested."

It was hoped to issue the first number in November, 1934. This proved to be impossible, so it was decided to begin with the calendar year.

The Palestine Translation Service formerly issued by Rev. Alfred Nielsen of the Newman School of Missions, is being merged with this joint enterprise, and will be discontinued as a separate service. Pastor Nielsen will continue to be responsible for the Palestine section.

For the Syria section no one person is responsible. The selecting of material has involved a great deal of reading by a number of individuals. We thank all who have helped with their suggestions and their time.

This Translation Service aims to give in English a resume of significant articles published in the Arabic Press, especially the Moslem Press. The Turkish Translation Service issued by the Near East School of Theology under the direction of Prof. Levonian, and similar enterprises in Egypt and Persia have demonstrated their value.

Our plan is to issue ten numbers a year, of about five pages each. It may be necessary occasionally to combine two numbers into one, but this will be done, we hope, without reducing the total amount of material. The United Missionary Council of Syria and Palestine has guaranteed the expense of the first one or two issues, but it is hoped that the total expense may be paid from subscriptions to the service. Subscriptions will be at the rate of one dollar (4 shillings) per year, payable to the Near East School of Theology. Those who wish to receive this service are urged to send their subscriptions promptly, as the future of the enterprise will depend upon our ability to pay for it from subscription receipts. Friends who are willing to contribute more than the amount stated will be conferring a great favor.

In many cases this issue is being sent to only one member of a community or a mission station. In such cases we hope it will be widely circulated. The form at the bottom of the page may be used in sending the names of those who wish to subscribe.

Near East School of Theology,
American Mission,
Beirut, Lebanon.

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The undersigned wish to receive regularly the Syria-Palestine Translation Service. Payment is sent herewith, or will be sent by _____ (Date)

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SYRIA - PALESTINE TRANSLATION SERVICE

Issued by the Newman School of Missions, Jerusalem, and the Near East School of Theology, Beirut, Syria. Subscriptions should be sent to Beirut.

FROM PALESTINE

In No. 12 of Palestine Translation Service there was a brief resume of two series of articles, from "al-Jamiah al-Islamiyah", on the significance of the fast of Ramadan. They were not quite finished at the end of December, here is the rest of them from the first week of January.

"The deeper meaning of the fast." Some people, who understand very little of things, think that the fast means only hunger and thirst and that it is harmful to the body. But the case is just the opposite: the fast of Ramadan is the highest any ordinance of health has ever reached. Many European scholars, physicians and philosophers have given testimony to the fact. But why should I quote them? I would then be as one who doubts the words of his own Lord. And I need not do it, for I can show the benefit of the fast from your own selves -- It is sufficient proof to notice the strength and energy a Moslem feels when he has finished the fast of Ramadan.

The fast has ^{not} been ordained to torment people with hunger and thirst, but to benefit their bodies and their religious life. And therefore it is contrary to the deeper meaning of the fast, and it is really against Islam, to do as so many Moslems do in Ramadan: eat much during the night and invent delicious things wherewith to fill the stomach-- But if any should be blamed for misunderstanding the fast it is not they who know of Islam only its name, but those Moslems who know Islam and its rules and their wisdom, but who pervert them... What is the good of the fast as it is practised now: hunger during the day, and when evening has come to rush to the table and overfill one's self!

Fasting means not only to withdraw from food and drink, real fasting is to withdraw from all that God has forbidden. It is a drill of character; and if Moslems would practise it right they would go out of Ramadan with a treasure of character which would suffice all through the year.

One meritorious act belonging to Ramadan is the alms of the feast. Even if it is small enough-- at present probably not more than 2½ piasters (half a shilling) it is an excellent social custom and of course this sum is only the minimum. The one who has been fasting for 30 days, i.e. feeling himself hungry and poor, he is not liable at the end of the fast to close his hand and withdraw from giving the alms of the feast.

We shall close our meditations with the practical remark that it is not enough to know what you ought to do. If the purification of heart does not precede the performance of duties, these will give only a meager benefit.

"Why I am a Moslem." I am a Moslem because Islam has not claimed my intellect as a price nor my liberty as a condition for following it, and has not requested me to give over the reins into its hands. - I have seen Islam everywhere and at all times prominent and glorious, it gives me light and shows me where to put my feet on my way through this life. Islam never leaves its children alone in any circumstances, they always find it at their side. Islam is the helper of the helpless and the physician of those who have no doctor. Islam is the cure of humanity, its medicine, its ointment, its light. When I am going to despair Islam comes to me I do not know how, it smiles to me and takes my hand. When man is attacked by all that life has in it of destroying powers and clings to Islam, it defends him. - Islam is not, as its enemies say, an enemy of innovation. Islam always promotes goodness and is a child of any age. Islam is new itself

every day, Islam is not inelastic in its structure, for the one who founded Islam is the creator of the world.

Islam never clashed with anything true and just. But the wickedness of Europe has made evils spring up in the midst of Islamic nations. One of them is nationalism. Its effect has been seen in Turkey, it has been felt in Afghanistan, it is creeping into Persia, it is being spoken of in Egypt, and people in Iraq, Syria and Palestine are imitating it, but in spite of all that, Islam stands strong and erect.

Islam is a religion which enters the heart, not through sentiment, but through proofs and results of benefit. What is being built on sentiment, sentiment will pull down. What is built by will and protected by reason nobody pulls down except the one who wants to pull down his own self.

Islam is growing and sweeping away paganism in Africa and Central Asia and the Far East, without any mission work and without any use of money or that kind to instigate people. From where should Islam get such money? Islam has no rich missionary societies and no missionaries living by their mission-work. How often have not missionaries complained that wherever they come on earth Islam has preceded them! And how often have not Islam and Christian missions been face to face, these with their wealth and instigations and tricks and governments, Islam alone - no, not alone, for God is with it, truth is its helper, knowledge its support and reason its missionary.

Islam unites the good of this world and the next. Liberty, equality and brotherhood, which France arrived at only after blood and tears, and which humankind has defeated again afterwards, they came with Islam of old, nay more and better than they, and they have not been defeated again. At a time when nobody cared for them, Islam came and set reason at liberty from all bonds. Other religions were made free to be confessed in Islam's lands. Political and religious sects were given liberty to say what they liked, even to discuss Islam's fundamental rules. Non-Moslems made use of this liberty against the true welfare of Islam. The prophet himself was liberal and so are his successors and Moslem governments everywhere. The people of the covenant (Christians and Jews) were treated as the believers themselves, they were even granted exemption from heavy burdens like military service against a small poll-tax, and they got positions and offices. All this became a misfortune to Islam, for the liberty became privileges and capitulations, which Europe made use of to get special rights in Islamic countries.

S Y R I A NEED OF ELEMENTARY SCHOOLS

From "Al Wakit", of Aleppo, October 6, 1934. (This paper has had many articles on this subject.)

The article says that Aleppo has but ten elementary schools for boys and ten for girls, while Damascus, with a smaller population, has 60. It continues:

We do not mean in comparing the schools and population of the two sister cities that Damascus has more schools than she needs.... Not at all. We mean that with all the clamor which has been raised to heaven about the fewness of schools in Damascus, whose population is less than that of Aleppo, how much more should be the shouting of the people of Aleppo, when its schools are a third of those of Damascus.

The country's need of elementary schools, and the uniting of the people in spite of their sectarian differences to demand more of them, has become a matter about which there can be no controversy....

Article 21 of the Syrian constitution, adopted in 1928 and approved by the League of Nations and the French Foreign Ministry and published by the High Commissioner on May 20th, 1930, in Syria, prescribes elementary education for Syrian boys and Syrian girls... The present government and its leader, Mohammed Ali Bey al-Abid, who swore an oath to conserve the constitution, is obliged to agree with us as to the necessity of carrying out this article.; Let us now study how it is possible to attain this goal. The ministry of education, in order to increase the number of elementary schools, must have money... Is it possible for the present government to appropriate to the ministry of education sufficient sums to provide for this vital need this year?

The answer to this question is difficult... All that we can say is that education, especially elementary education, has become essential to the country. It is more important than any other public enterprise, such as opening new roads, building air-ports, erecting splendid government buildings, or assigning sufficient sums for building a post office in the capital, and similar things. Increasing the number of schools is more important than the existence of a medical school, and if the government were unable to supply the necessary funds for opening elementary schools, it might postpone the school of medicine for a period of ten years, and use the money assigned to it.

And we wish to say in this regard that our demand for the postponement of the school of medicine for this period does not mean that the country does not need it. No indeed. But it means that we prefer the most important... The country which is unable to establish elementary schools for its children can get along now without higher institutions, which are considered luxuries, since the education of a large number of children in the elementary subjects is more important than teaching a small number the science of medicine.

ISLAMIC MISSIONARY SOCIETY

Damascus Moslems have organized a benevolent and missionary society to defend the faith through education. Contributions have been solicited from other countries. The following is from a letter (June, 1934) to the Cayston branch:

"We have received your letter of June 4th with the cheque of 2538 francs.. The society divides the students into two divisions, 1st and 2nd. It gives the 1st Division bread only and the 2nd Division, bread, rice, and one sort of vegetable food. Breakfast always consists of soup. Abdur-Razzak and Salam belong to the second division, so they get plenty of food... We should thank God for the great zeal and enthusiasm he has planted in your hearts which have led you to defend His religion at this time when His enemies are uniting to extinguish it. "They wish to extinguish God's light with their mouths," God said, "But He will keep it lit in spite of the infidels."

"My professor and all members of the Society in Damascus thank you heartily for all your charitable efforts. May God grant you to succeed in every holy effort. I read to the members your suggestion that we should send you a report of our work - what we have published in the newspapers and in pamphlets - and all agreed with pleasure; all the more so when they understood that you would distribute such a report among Moslems for the purpose of propaganda. We have five educational institutions for Islamic sciences and law attended by some 500 students. They are: Takiat El-Islamiat; The School of Al-Amir en-Nasiri; es-Samisatiah Addas and ar-Rehamat. The Society has founded four elementary schools besides: containing about 1800 students. One of these schools is for girls. They learn Science, Law and Pure Religion. The Society is also planning to work for the strengthening of the preachers who have long been working in the villages of Syria. The students of Shaikh Ali Effendi Bakr who, in sincerity

and zeal are following the example of their master, are scattered throughout the villages and have already annulled these corruptions. May God spare the life of our Master, Sheikh Ali Effendi, that Moslems may benefit by him. We gain a great deal from every intelligent student whom you send to us for we know that through him, Islamic sciences and culture will spread widely in his land. May God grant us power to work for the added happiness of Moslems, and their salvation from the deep well of error and infidelity."

FOREIGN SCHOOLS AND MISSIONARIES

Ar-Rabitat ul-Islamiyat, Vol. II, No. 14 - (A Damascus semi-monthly magazine, intensely anti-missionary. Longer quotations from this periodical will be made in the future.)

Not only does the person who studies in foreign schools lose his nationality and his religion, but he loses his honor and pride and whatever remains of conscience. For a primary aim of these schools is to sever us from our religion in order to sever us from our nationality, - and whoever loses these is exposed to be trampled under foot.

* * * * *

Muslims awake! For there has begun a new missionary attack on the land of Hauran, a band of Protestant missionaries, distributing books and pamphlets among Muslims. As if Muslims were in their sight atheists, without a religion and without a Book. They even call on them to leave their true (hanif) religion, and embrace the Protestant sect, the fourth Christian sect in this land, disregarding the etiquette expected of a guest and stranger.

ISLAM IN JAPAN

Al-Iqshad (Latakia) - September 24, 1934. - (This is given as a sample of articles about Japan which appear in a certain type of paper.)

[It was reported a few weeks ago that the Mikado of Japan had embraced Islam. Then this was denied in certain quarters. "He had not yet embraced Islam, but was sympathetic towards it -- That's all!?" But we have come across very important facts in an article in al-Ayam, taken from an Indian paper "Drandian Star" (sic) about the Islamic movement in Japan....]

A Japanese Islamic delegation recently arrived in India, Afganistan, and Persia, bearing official papers from the Japanese government, and has begun to meet with some of the Muslim Ulama and confer with them about a journey to Tokyo to observe the Islamic movement there. The members of this delegation stated that the number of those who had embraced Islam in Japan up to the present had reached 65,000 in Tokyo alone, and that there were many eager to adopt this religion but who were waiting someone to explain to them its beauties.

The members of the delegation added that the government had designated large amounts in its budget this year to build mosques in Japan, and it is expected that 70 mosques will be built there within five years. A member of the delegation was asked about the report that the Mikado had embraced Islam, and

he confirmed it, saying that the emperor had been converted by the Turkish sheikh Muhammad Ali Bakir. But some of the European papers attempt to deny the news for fear that its effect upon Muslims will be to make them pro-Japanese. It is enough that an American paper, looking at this report from a purely commercial standpoint, said that the Mikado had embraced Islam to expedite the sale of Japanese goods in the Islamic world.

THE CHILD AND THE NEWSPAPERS

The educational journal al-Muallimin wal Muallimat (Damascus) goes monthly to about 800 subscribers in Syria, mostly Moslem government schoolmasters. The following extracts are taken from an article in the March edition on "The Child and the Newspapers."

"... One of the new but familiar sights in many homes to-day is that of the schoolchild reading the newspaper to the members of his family, most of whom are illiterate, and who form an admiring circle of listeners. This characteristic of modern life in Syria increases the responsibilities of our schools, since educationalists cannot rely on the homes to assist in any way in the choosing of good books or good newspapers for their children to read. We have already remarked in these pages on the scarcity of Children's Literature in Arabic. Therefore it is incumbent on us that we should study the ways in which children could profit from newspaper reading. We cannot keep children from the papers to-day. Papers play too large a part in the life of the country, they have become too numerous and too widespread.

... One of the dangers to children of newspaper reading is that editors and press correspondents do not cater for the child reader. The articles are unsuitable to immature minds.. The aim of the editor is neither to present life as it truly is, nor to give events their true proportion and value; but to increase the circulation of his paper by means of the attraction of that which is strange or unusual or terrible or sinful...

... The child reads all this and what effect does it have on his imagination? Two of the characteristics of childhood are a vivid imagination and quickly roused emotions. He reads the paper and accepts its representation of life as a true one... The school must try to teach the child about "newspaper values" and to guide him to choose from among the articles those which are of real value. The child must learn how to gather the news from the daily paper..."

... We are constrained to look at the question from another point of view. Our papers are full of defects; in the language in which they are written, in the truthfulness of their news, in the choice of subjects. But there is no doubt that the Press reflects the minds of its readers. The Press gives its readers what they want; it supplies a demand. Here again the school has a duty. It should train a generation of readers who will differentiate between good news and bad news and who will demand good stuff from the press..."

Ans. SETAREH JAHAN 1-3-35

Until last year, according to our old custom, it was polite to have one's hat on in presence of a superior or just for the sake of politeness.

This custom or fashion has been changed little by little. Now in our diplomatic ceremonies, soirees, receptions, etc. people have commenced to take off their hats as a sign of politeness. This is why the Ministry of Education orders all the students of the Schools to take off their hats while in class or before a superior.

The new organization of Boy Scouts under the direction of Mr. Gibson, the American instructor, has adopted the famous cowboy hat with flat brims used both by American and European Scouts. This, and the new caps adopted for all the schools, is another step taken towards using of European hats.

After a series of lectures was started by the energetic impulsion of H.E. Hekmat, at the Theology School, he has also taken steps towards introducing lectures at all the middle schools. The first lecture will be given at the "Jarolfonoon" under the presidency of H.E. Hekmat. Also showing educational films will be part of the program of schools.

SETAREH JAHAN 12-31-34

The last number of the Municipality Review of Teheran publishes statistics of doctors, dentists, and midwives practicing in the capital. This is a summary:

There are in the capital 298 men physicians and 70 woman physicians and mid-wives, making a total of 368 physicians.

There are 13 foreigners (10 men and 3 women) all the rest being Persians.

Among all these 368 physicians, there are 25 who practice medicine without having diplomas, but possessing special permission of the Ministry of Education and Public Hygiene Dept.

Also from this number 267 are Moslems out of which 44 are women; 36 are Jews of which 15 are women; 40 are Armenians of which 6 are women; and 26 are Christians, of which 5 are women.

We add that of these 368 medical men and women in Teheran, there are 90 dentists, and 40 mid-wives.

During the last two days specially on the day of murder of Ali, such a great number of pilgrims has gone to the Shrine of Shah-Abdol-Azim that great number of police had to be placed everywhere along the road to prevent any danger from the heavy traffic.

ETTELAAT 1-1-35

The last few weeks we have been hearing of armed robbers on the Perso-Baluchistan frontier which has created uneasiness of mind among the Persians. If fifteen years ago we had heard some thing of the sort it would not have been surprising, but today a small theft or robbery even in the most remote corner of the country is heard with great surprise.

We have been always on the watch to see if we can find the truth of these rumors. Accidentally we met a newly arrived gentleman from Zahedan. We found out from him that the Baluch bandits overrun many villages on our side of frontier and rob them of whatever they

have. The surprising thing about the bandits is to see they are armed with the most modern weapons and whenever they are pursued they flee to Bulouchistan and are not chased by the British Frontier officials. Also the traveller said that the rumor in Sahedan was that these robberies are the result of intrigues of some of the foreign officials.

ETHELAAAT 1-6-35

Massoodi in an editorial writes that recently H.I.M., the Shah, has issued a "firman" to all the governmental officials of provinces, cities and villages over the country to pay special attention to the immunity and comfort of all the people, to refrain from any kind of oppression or cruelty, and solve their difficulties and their complaints. The firman has been posted everywhere and it has made a very fine impression upon the people.

IRAN 1-6-35

In consequence of the wish of H.I.M., the Shah, military secondary schools are to be established in the following cities: Tabriz, Meshed, Isfahan, Shiraz, and Hermanshah.

ETHELAAAT 1-16-35

Our ancestors were famous for their honesty. Truth and honesty were the foundation of the morality of our forefathers in the ancient times. But what have we today? Can we today boast of the same things? Yesterday a friend of mine was telling me that he bought a kharvar of "roghan" and a kharvar of coal. He was told that the roghan was excellent and came from Hermanshah, and the coal was the best coal of Shemshak. But he found out that sixty percent of the roghan was potatoes, lard, etc. and that half of the coal was rocks, earth, etc. It is surprising to see that these merchants call themselves Moslems, and for deceiving others they swear by all the holy Imams. We think that Persia is poor and foreign countries rich because all the wealth has been gathered in these places. While the truth is that Europeans and Americans are rich because they use honesty in their dealings. Whether they sell you a thing costing only a few cents or thousands of dollars, it is the same. They will attract your trust in them. This is why so many centers of dealings are situated in New York, London, Paris, or Germany. Unless we try to be honest in our dealings there is no hope or reaching anywhere.

IRAN 1-10-35

We formerly announced that the government was planning to create a society for importing autos and exporting rugs. This project has not been absolutely abandoned, but is under serious consideration, and for the present only establishments of a regular transportation service for the roads in Persia is projected. So the automobile companies have been permitted to import more cars.

KUSHNECH 1-14-35

The Dept. of Commerce announces that beginning with the new year 1314, (21st March 1935) the use of weights and measures based on the metric system will be obligatory in Teheran.

The unit of length will be a meter, the unit of weight will be a new "man", which is based on the metric system, since it will exactly be equal to 3 kilograms. The fractions of a "man" will be calculated on this basis.

The weights have been prepared by the Dept. of Commerce and will be put at the disposition of the merchants.

ERFAN (ISPAHAN) 1-3-35

The World Bows Down Before Islam

Presently M. Benito, the Italian philosopher has been converted to Islam. When such deep thinking people accept Islam for their religion, it shows that Islam is the best religion. M. Benito after conversion is publishing a weekly magazine on Islamic principles and privileges to give the news to others.

In one of his articles he writes "I want to ask the European missionaries who go to the Orient for missionary work why they go there and try to disturb the Orientals? What benefit do they five to the followers of Islam? Aren't they deceiving themselves? I, who am a Farangi, do my part in giving the good tidings of Islam to my country men. Islam is the only religion of peace and comfort and the protector of world peace."

Another Italian teacher writes an article in which he points out that up to some years ago the Christians showed Islam to be the worst religion of the world, but fortunately the Europeans especially their diplomats, found out the truth that the only way to get away from the world crisis is by accepting the peace-seeking religion of Islam.

ERFAN (ISPAHAN) 1-10-35

There is no question that the health of the public is the most important view point of U.I.M., the Shah. But unfortunately he has forgotten our city of Isfahan. It is true that here we have a hospital called "Shafa Khaneh" but it lacks so many things that it is of no use to the people. We have never seen or heard of an operation at this hospital. There is not even a surgeon for it.

SHAFACH BORIH 1-6-35

The Physical Education Association this year elected Adib-Saltaneh Samii as president and Hakim-ol-Molk, Dr. Sadigh, Assadi, Tarbiyat, Shams, and Mr. Gibson as members of the Council.

Last Friday opened the year's athletic contests in the Presence of H.E. Hekmat, Acting-Minister of Education.

Mr. Samii kicked the first ball and so started the first match officially.

A stadium is on the process of being built for the different contest of the capital and when finished will hold seats for 40,000 spectators.

A committee formed in America has organized a World Tournament in Bridge for the 1st of February 1935. This committee has invited the players of Teheran to take part. Three clubs, namely Iran, Teheran, and Scandinavian have accepted the invitation.

KUSHESH 1-12-35

The Teheran Carnival will be held this year at the same time as last year, March 15.

Yesterday H.I.M., the Shah visited on foot several of the streets of the city, including the one near bazaar, Nasserieh, Shapur, etc. and ordered that they should be leveled and modernized as soon as possible.

ETTELAT 1-24-35

Two American aviators, namely Mr. Polando and Mr. Wright, took part in the flight from London to Australia. On the way to Australia the gas-engine of the plane burned and they were forced to land near Pohnamareh. Mr. Wright left his friend there and he himself went to Abadan. The Persian officials, finding Mr. Polando, asked to see his passport. He said his passport was with his friend who had gone to Abadan. So not knowing him and for the sake of further inquiry they sent him to Abadan and kept him there for one night. They started off the next afternoon. Now when they returned to America they brought as an excuse that the Persians have prevented them from continuing the flight. They could not do so because of injury to their plane by burning of its gasoline tank. They also said that Persians are queer people, who tortured them, and put them in prison.

ETTELAT 1-2 -35

Baeri, the editor of social problems, wrote an editorial in which he compares the condition of elections today with those of 15 to 20 years ago.

"I can not forget once at election time a friend of mine took me to a political meeting. The speaker was boiling and tears constantly served to the visitors. A man got up and said, oh, people, do you know what our country needs? We need rail-roads and public education! They are indispensable! Do you understand me?.....The speaker then nothing else. We had heard of the B. of and seen the widest railroad going to the shrine of Shah Abdol-Kabir. Then the man who had said for the tea went up into the bulpit and gave out printed sheets called "Their aim, purpose." and also said that our aim is to have railroads all over Persia.... and other important things." But he did not know any thing else. In fact they did not know what they wanted. The meetings they organized did nothing but disturb the public mind. People got money and voted.

But today is different. Today we see that every point in the constitutional law is considered. An easiness of mind reigns everywhere. No falsehoods or bribes are heard of. Everyone votes as he desires, and elections conform to the constitutional law.

ETTELAT 12-2-35

The Alborz Dormitory

One of the good educational institutions is the Alborz Dabirestan, (American College). In addition to its present location which is in one of the best districts of the city and the fact that it was the best school of masonry it is worthy appreciation from the point of view of education and the fact that it has learned and experienced directors and teachers.

The council who are managing this institution are trying very hard with utmost interest and love to educate students and to bring up in them good morality. Several buildings comprise the Alborz Dabirestan and one of these is for resident students. In this dormitory live about eighty students who are in primary, secondary and university classes. Mr. Bahya Arjani, the superintendent of the dormitory, invited me to dine in the dormitory. Mr. and Mrs. Young were also there. Every week someone is invited from outside. They come to talk to the students and get acquainted with them. So we see that in this way the students in addition to what they learn in their classes become familiar with the thoughts and minds of others and prepare themselves for the struggle of life outside the school.

The dining hall was full of students who were sitting at the tables, talking to each other, laughing, eating, and enjoying life. These students who were chatting to each other and enjoying the association of one another, were like brothers and even more kind than members of the same family.

They were from different sections and cities of Persia. They are learning lessons of love of mankind, love and interest of their homeland -- Iran, cooperation.

The hour which I spent in this hall I consider the best hour of that day, for in such an hour one remembers the good old days of study. He recalls the sweet days of life and is much delighted to live even for one hour with those who are in the best cycle of life.

After dinner and talk to the students I asked about the management of dormitory and found it very good. Everything was in good order. The study hall was large, sleeping rooms all in order. I was much surprised to find the sleeping rooms cold. Upon inquiry as to when they would light the stoves, I was more surprised and sorry for my own disability to withstand cold. For the students are trained to resist cold and they cannot sleep without having the windows opened.

CHIEN KENAMA (EGYPT) Jan. 1935

M. Ali Asghar Antighechi, a good friend of this magazine and a merchant who comes to Egypt on business is a very clever man and a fine observer. Every time he comes to Egypt we interview him and find out the truth of what is happening in the life of Iran.

I asked, "How did you find Persia in your last journey?"

He answered, "Under the care and constant attention of H.I.M. the Shah, who spends 18 hours each day and supervises and sees to even the smallest thing much progress and improvement to every phase of Persian life has been brought."

"Did you find the city much changed in appearance and clearliness?"

"Well, everywhere you may go these days you will see buildings are being built or are in the process of construction, streets are being widened, paved, and made clean and beautiful. In a few years Tehran will be as nice as any of the greatest cities of the world."

"In a country without railroads few tourists are attracted. Persia needs good roads and polite and honest drivers. Has any measure been taken towards improving the condition of garages and transportation?"

"To be truthful, this problem of travelling and dealing with drivers and garage people is getting more and more difficult and nothing serious has been done by way of change. And this is a great loss to Persia because it does not give a good name to it."

"Three years ago H.I.M., the Shah, addressing the Minister of Interior said that he was not satisfied with the kind of work done by the Sanitation Dept. Has anything been done to it since then?"

"The Sanitation Dept. was put under the Ministry of War and under direct sight of the Shah himself and much improvement has been wrought."

"What about the railroad? Is it true that it will not be finished until 1938, as Europeans say?"

"Due to the long range of mountains and digging of long tunnels and building many bridges this is true."

"Some changes have been brought about in the commercial monopoly. Are the merchants satisfied and what is the general condition of commercial life of Persia?"

"The merchants on the whole are not contented and satisfied with the conditions and are certain that it is the fault of inexperienced people in charge of the Commerce Dept."

"Yazd was years ago the center of Persian Industry. What is its condition today?"

"The commercial condition of Yazd is bad. The textile factories are

doing nothing today. The people went back to weaving rugs and when rugs had no market most of them became poor."

"But the condition of rug weaving is not so bad today. When they found that with the world crisis they could not sell their high priced carpets they started to weave cheaper ones. Tabriz started this first and now in Kashan and Isfahan the same thing is true. As today the automobile factories of the world use cheaper materials so carpets and rugs are made out of cheaper materials."

"What about the social and moral standards of Persians today?"

"Very bad. In Teheran. It is becoming the center of immorality, adultery, and worse than Paris. People gather in dirty places and spend their money on wine, women, and gambling."

"Moreover Teheran and all Parts of Persia need technical schools to teach boys craft so that they will keep busy working rather than walk up and down the streets in pursuit of pretty faces."

SETAREH JAHAN 1-25-35

Our country has attracted more than before the photographers and movie makers, so there is need to take some measures for regulating the taking of movie scenes, etc. This is why a commission composed of representatives of Ministry of Interior, Education and the Dept. of Municipality is appointed to study the problem and to elaborate a project of regulations before being approved by authorities.

ET NIA.T 1-27-35

According to information we have received, the students of the Commercial School (Dabirestan Tajarret) have organized a company among themselves for actually entering into business. The capital of this company will be 100,000 rials of 2000 shares at 50 rials each. The office will for the present be at the Commerce School. The share-holders cannot be foreigners, only the former students present students, and any other students who may afterwards come to the Commerce School. The students of the Commerce School and those of the Dabirestan Alborz (American College) in their free time will work on the management of the company. The manager and officers of the company have been chosen from among the students of each class and they are the persons who will carry out the work of the company.

"The main purpose of this kind of work is to enable students to practice what they study so that what they learn be not theory only. When they finish school they will not be willing to take some governmental employment, but be independent young men such as Iran needs."

IRAN 2-5-35

Yesterday afternoon H.I.M. the Shah, went to the Jalalieh Field for the opening ceremonies of the Anatomy Hall of the Teheran University and to place the corner stone of the rest of the University. The Council of Ministers, higher military officers, Majless Deputies, and other prominent persons were present.

After H.I.M. visited the different parts of the Anatomy Hall, H.E. Helakati made a speech in which he said that Iran is proud to have University construction started under the auspices of H.I.M. the Shah. Then he handed him the gold tablet on which was inscribed "During the reign of H.I.M. Reza Shah Pahlavi the construction of the first University was started. Bahman Mah 1313."

Then H.I.M. put it in place, saying "Erection of a University is something that should have been begun long ago. Now that it is started it must be made ready quickly."

FILED DEPT.
MAR 21 1935
SECRETARIES

ETTELAAT 2-14-35

In view of the great services rendered by H.E. Hekmat, the acting minister of education, towards the general culture of the nation, H.I.M. the Shah has promoted him to be Minister of Education henceforth.

SHAFAGH FORKH 2-22-35

Persia 1920.....Iran 1935
1920.....Persia is in agony. The Anglo-Russian Treaty of 1907 the Anglo-Persian Accord of 1919, the repercussions of the Great War which this country suffered inspite of her neutrality, the weakness of central government, lack of safety, the general misery, the whole country being an immense desert and a colossal ruin.

1921.....The tables are turned, a soldier of genial type appeared and in the twinkling of an eye he comes to the capital and takes the power in his hands. He began a new regime in which patriotism took the place of treason, order replaced anarchy, military discipline replaced disorder, security replaced brigandage public instruction replaced ignorance, and modernism took the place of the old feudalism.

1925.....The Persian people offer to their savior the throne and crown of the Achamenians, and the constitution declares H.I.M. Reza Shah Pahlavi, emperor of Persia.

1935.....Fourteen years after the Coup d'etat, Persia gives to her savior the title of the Great, for H.I.M., Reza Shah has well merited it.

In less than fifteen years this genius has changed, transformed modernized everything. Now Iran possesses a regular army, and an strong one too; a National Bank; railways; commercial societies; schools; a University; sanitary service; a perfect judiciary organization; modern cities; good roads; its budget not only balanced but has over-credit, and is in a real renaissance in industry, art, and culutres. Persia enjoys complete political independence. This country, which yesterday was under the influence of certain foreign powers, has cancelled the capitulations and made treaties with foreign countries of the world&are very friendly and cordial with them. The name of H.I. M. goes from mouth to mouth.

ETTELAAT 2-16-35

Last Thursday the National Bank received from abroad a considerable quantity of gold bought for increasing the reserves. As a result of this the total quantity deposited there in gold is 20,890,987 grams of which 2,630,992 grams was received on Thursday. Nearly 21,000 kilograms of gold is quite a lot of wealth to be back of paper money issued and in comparison with other countries we have the best money circulation.

SETAREH JAHAN 2-20-35

A series of nine new stamps will be put in circulation on Friday, Feb. 22, representing progress realized in our country under the auspicious care of H.I.M. the Shah. They have pictures of: Persepolis, of ancient Persia, Imperial Aviation, the Shahi sanatorium at Ob-Garm, the factory at Shahi, the flag ship of the navy, a view of a railway train on the Karoon bridge, a view of the post office building, etc.

SETAREH JAHAN 2-19-35

The Ministry of Education has decided to build a great monument for Sa'di, the great national poet, at Shiraz. The necessary funds for this purpose is ready at hand.

MUSKESH 2-17-35

The new marriage law approved by Parliament which constitutes the sixth and seventh volumes of the civil code has some interesting points:

According to this new law, the legal marriage age will be 18 years for boys and 16 for girls. Certain exceptions are made in particular cases, nevertheless no boy can marry before the age of 15 and no girl before 13 years of age.

The girls cannot marry without the permission of their guardians till they are 18 years old. After 18 years, they can marry in case their parents or guardians do not give good reasons to the contrary.

Marriage is prohibited with ones father or grandfather, mother or grandmother, with sons and daughters and their descendants, no matter how far down it may go; between brothers and sisters and their descendants, with paternal and maternal aunts and uncles also with the aunts and uncles of one's parents; with the mother and grandmothers of one's present wife, it is equally forbidden to marry two sisters at the same time. A man can never marry a woman with whom he has committed adultery. A man who has divorced his wife three times cannot marry her again except after she has married another man, and that separation from the second husband be by his divorcing her or his death.

A Moslem woman can not marry a non-Moslem man, but the contrary is authorised.

An Iranian woman cannot marry a foreigner except where there is no legal objection and even that shall be by permission of the government. Finally the government reserves to itself the right of permitting or not permitting the marriage of foreigners with certain of its employees that is to say that a government agent abroad cannot marry a foreigner without the authorisation of the government.

IRAN 2-15-35

At this hour when nearly all the countries of the world continue suffering from the consequence of the world economic crisis, our country thanks to a wise government has a balance between production and consumption. Our government has a great surplus. We see that in each country like the United States the heads of institutions have not paid their subordinates during six months. In Iran the government employees have been paid regularly. In certain countries of Europe and America they see it wise to do away with certain public works. On the contrary we continue to work for the construction of railways, foundation of new factories, etc. Go to Shah-Abad Avenue and see the street being paved and what machines are used, go to Mazandaran and you will be surprised to see the new tunnel being made for the railway. Wherever you go even to the smallest village you will see people are all busy in something.

Europeans used to laugh at us when we tried to raise the money for the construction of Trans-Iranian rail road and thought we would not be able to gather enough money, while in three or four years the whole line will be finished without asking the help of foreign capital. We have done it ourselves.

SEFAR E JAHAN 2-10-35

According to statistics published by the General Custom House in a year-book of 1312-13 (June 22, '33-June 21, '34) our exterior commerce had been 2,658,993,771 rials of which 841,736,350 rials are exports and 466,125,247 rial exports. The great excess of imports over exports is because of the fact that the National Bank has imported 1,400,553 rials worth of fine gold and also the goods imported for

for the diplomatic corps and other representatives amounts to 92,761,298 rials. We have to remember that the exportation of oil by A.P.C.C., which has been about 133,190,699 rials and the fish products of the Caspian Sea which amount to 14,190,475 rials have not been included.

ETTELAAT 2-20-15

Yesterday from early in the morning the people of Teheran, men, women, old, young went to the Jalsieh field to watch the review. Most of the city busses were working along that way from six o'clock in the morning. People took their food with them. Special invitations were sent to ministers, deputies, the diplomatic corps, and many other prominent personages who began coming to take their appointed places from one in the afternoon.

Besides the grandstand built for prominent people, a number of tents were pitched on one side of the field. The first one was for H.I.M. and flew the blue Imperial flag. Next it was that of the diplomatic corps. Next was the grandstand, then a tent for Her Imperial Majesty and a few more tents for ladies.

At 2 o'clock H.I.M. rode around the field inspecting the long columns of students and soldiers. After visiting them he came back to his tent and the review began. First the Boy Scouts marched up, sang the National Anthem, saluted the flag and returned to their places. Then soldiers dressed in red, white and green (Iranian colors) came to the middle of the field, formed a crown, sang a song, and went back to their places. An infantry drill and cavalry display followed.

Then came from the eastern horizon many airplanes and at the same time that soldiers were exercising down on the field they were flying over head and taunting.

At half past three the marching in review started. In front of all were the scouts, after them the students of colleges and middle schools. Rain also started to come at this moment. Students (about 3000) in bright red cloaks, straight posture, and strong, steady steps passed in front of H.I.M. and made him very pleased. H.I.M. was very much surprised to see that in a short time they have prepared so well in military marching.

The thing that attracted the most attention at this review was the marching of students. The smiling face of His Majesty showed how deeply he was delighted in seeing them. When the students had passed the Shah walked to the council of Ministers and congratulated H.E. Mokat, the Acting Minister of Education.

After the students passed, the marching of soldiers and cavalry began and continued till five in the afternoon. Rain was falling during the whole time but H.I.M. stood at attention and reviewed the troops without taking cover.

LEH ANSPAH 2-8-35

Things We See Today!

Youths who, after getting a job in the Government, invite their friends to a party and ask their old fathers to serve them.

"Mullahs" who come out of their houses with white collars and ties but still wear turbans.

Men who shave their beards and mustaches and try to show themselves younger than they really are.

Women who cut their hair and dress "a la Grecian".

Car-driver who drive so fast that they disguise with mud everybody who passes in the streets.

Mullahs who used constantly to recite the Shia traditions and now are conducting clubs for gambling and sale of intoxicating liquors.

The Journal of Teheran --- 3-27-65

This is an extract from the editorial on "Extension of Public Education in Iran."

"Our country is the land of Poets, Literary men, Politicians, Philosophers, Artists, etc. It has produced prominent people such as Firdosi, Sa'di, Hafiz, Khayyam, Razi, Avicenna, Nemasol-Molk, Amir Nezam, Amir Kabir. Even many of our Shahs have been poets or lovers of poetry. Because education was in the hands of only a limited number, the majority of the inhabitants of the Empire remained illiterate. But towards the end of the 19th century the government little by little began to find interest in public education. Schools were opened in many places, students were sent abroad, and people were encouraged toward education.

As the Kajar kings were careless, nothing worth while and no real work was done in this field. Most of the students sent abroad (to France) came back but were quite a failure. And it remained for Pahlavi, our beloved Shahshah, to take serious steps towards extending and improving the condition of education.

In fact, it was after the coup d'etat of 1921 that public instruction commenced to develop in our country. Although the Constitutional regime in 1906 passed a law for public education, the number of schools established were so few and badly organized that they did not give any chance for anybody to progress. Primary Schools existed only in the big cities. Secondary and Superior Schools were very few and in poor condition. There was no school for girls.

In 1924 the number of schools hardly exceeded 1943 with a total of 96,000 students. But in the space of ten years, under the care of our great sovereign the number of schools has increased to 4855 and students to 233,400. The budget is raised from seven and a half million rials ten years ago to nearly forty-eight million rials. Secondary schools are now numerous and well-organized. Most of them have their laboratories, libraries, literary, and sport clubs. The Teheran University is founded. Many hundreds of students are sent abroad. Teachers' Colleges are created in many of the large cities.

The instruction of women also has been promoted. Primary schools for girls are scattered all over the country. Also secondary school for girls are numerous and there is a Teachers' College for girls.

Night schools give opportunities to adults, men and women, to get education and are in disposition of all the inhabitants of the cities. We must mention the numerous schools founded in the villages with special programs suited for them.

Sports also have entered into the program of schools. The government encourages physical culture because it knows that a sound mind is in a sound body.

Thanks to the rapid extension of general culture, many literary men, inventors, and scientists are appearing in our country. The number of books published shows an increase year by year. So there is great hope for better progress in all life in Iran."

ETTELAT 4-1-35

Spring is here with the icecream men and those people who sell ripened green fruit. The icecream is made in the dirtiest of ways and it is not known what material as strach etc. is mixed with unboiled milk to sell to people, especially children. The green almonds, prunes,

and other fruit are the best means of sickening everybody. Who should prevent these things? Is it the duty of the government? Or is it the duty of Municipality to prevent the selling of these things? We think that the people themselves should be responsible first to control themselves and second prevent their children from buying them by not giving them any pocket money.

ETTELAAT 4-7-35

As the Pars Agency reports today, one hundred rich Americans arrived at Bushire. About fifty of them will start for Persepolis and after visiting there will return to Bushir. Twenty of them who will come straight to Teheran and will go back via Kermanshah to the ship.

ETTELAAT 4-9-35

Khajencori in a leading article states that divorce is a very good thing for every country. It should not be made difficult as some of the foreign nations have done. We should not imitate foreigners in these cases. For if we, with this present moral crisis in our country, wish to encourage marriage we should make divorce easy.

For example, he says for bringing up children, if all the time the parents are quarrelling the spirit and mind of the child will be broken. Or if we prevent and make divorce difficult just for the sake of population, too much population will bring trouble of unemployment and giving a part of the wages of workers to them. Therefore population is not wealth as is thought.

CHEERENAMA February

H.H. Dadgar, the Majliss President in the speech he made at the Law School, proposed that the title of Great be given to H.I.M., the Shah. This proposal met with unanimous approval. But we have the following to suggest: -

In the first place it is quite obvious that the service and great deeds of H.I.M. during these last fifteen years will justify the title of Great. We have a better proposal which is that H.H. Dadgar should better make a campaign for creating a very big national hospital in the name of "Reza Shah Pahlavi the Great", and first Dadgar himself contribute something from his own pocket and make other deputies, ministers, and other nobles pay as well. We think that this is better than mere talk and will keep fresh the memory of His Majesty for ever.

In Great Britain the Government as well as the people build many philanthropic institutions in the name of King George the Fifth.

Dadgar should make a journey with us to Isfahan and have a look at the great monuments that were built and erected by the people and presented to the Shah of Safavid Dynasty. Today they make us remember Shah Abbass the Great.

SHAFACH LORKH 3-18-35

Last Friday at two in the afternoon a ceremony for inauguration of the Firoozabadi Hospital at Shah-Abdol-Azim was held in presence of the members of Government, many prominent physicians, and numerous other personages.

Dr. Amir A'lam and Dr. Falati, Director General of Public Hygiene, made speeches in which they stated that the Government is trying its best towards improving and developing better sanitary service for the public and thanked heartily Mr. Firoozabadi for establishing such a magnificent hospital in a district where its inhabitants were not blessed with a hospital. Then the donor himself made a speech and thanked the guests for taking the trouble to present.

This hospital has been built by the salary of Firoozabadi while he has been deputy to Majless. Other parliament members have also contributed from their salaries. With this fund about 45,000 square meters of land was bought at Shah Abdol-Azim. Last year about half of the hospital was built and the money exhausted, so about 80,000 rials was received from Public Hygiene Dept., but still it was not finished. So another 50,000 rials was given and now the hospital with 36 beds is ready for patients. It has place for about one hundred beds, and it also has another small building which contain operating rooms, etc. The editor of Ettelaat writes that we need more and more of such establishments and it is the turn of other people to help to erect hospitals to satisfy the needs of the inhabitants.

The fourteen footballists of Tehoran who went to Shiraz with Mr. Gibson and his assistants were warmly entertained by the Shirazis. Tehoran won 6-0 in Shiraz, but lost 5-0 at Isfahan. Also the students of Alborz Middle School who went to Isfahan for football and track, against the Adab School lost both track and football.

LE JOURNAL DE TEHERAN 4-3-35

If water were not lacking in the high plateaus of Iran, our country would be one of the most fertile lands of the world. People have made great efforts to make our country an agricultural one by artificial irrigation. And we are sure that many of the plants of Europe have their origin in Iran. The grape vine has its origin in the province of Mazandaran. The raisins of Iran are world famous for their taste and variety. In Tabriz, for example, there are more than 72 different kinds of grapes. Nobody will deny that the European melon cannot be eaten without adding a lot of sugar to it. But melons in Iran are sweeter than sugar itself. The rose in an Iranian flower for its name all the European languages comes from Pahlavi word (Veredha) Many other flowers such as jasmine, lilac, etc., had their origin in Iran. Soviet botanists have told us that the province of Kerman is the best land for producing coffee.

So if we had enough water we could have plentiful agricultural products. But water is scarce and this is why last year only one fiftieth of the arable lands in our country was cultivated.

The government is encouraging agriculture and is improving irrigation facilities. Building of dams in the Karoon, Safid Rood, Gorgan and many other rivers is planned and very soon will be completed.

ETTELAAT 4-2-35

Comparing the figures in the column of birth and death rates of the census of 1312-I find out that there were in 1931 more deaths than births, i.e., the number of births is 5089 and that of deaths is 7020. Thirty per cent of those were children and the rest adults.

The reason for the increase of death rate over birth rate is the carelessness of patients themselves. They do not refer to physicians until they are so weak that they can not move or they fall and die the first time they try to arrive at the clinic of a physician. This is not only true among uneducated but even among many of the modern educated people.

Volume 66, November/December, 1936, of the periodical of the Central Committee of the League of the Fighting Godless, "Antireligionik", is entirely devoted to this organisation's ten year jubilee. In an introduction to various articles on the work so far accomplished by the Godless organisation, the president of the League, Jaroslowsky, indicates the following results which have been obtained on the Godless front:

As a result of the systematic anti-religious propaganda, on the basis of the programme of the All-Russian Communist Party, immense progress has been achieved. Today at least half of the entire population has wholly or partly broken with religion. This is a phenomenon of world significance. Never before and nowhere else has atheism produced such results as in Russia, thanks to the victory of the Socialist revolution.

The Stachanov Movement, which represents a movement for the organisation of piece work, must play an outstanding part in the final overthrow of religion in our country. For it signifies a mighty increase in the power of man, who is conquering nature and breaking down all previously imposed standards. If the scholars of the bourgeois world maintain that there are limits beyond which man's perceptions and man's strength cannot pass, that there are matters which the limited human intelligence never will perceive, it is evident under the Socialism of the proletarian ideal of deliverance from religion that the creation of the conscious workers in the classless society can, with the assistance of the latest technical acquisitions, and inspired by the competent organisations and the enthusiasm of the creative collectives, proceed to tasks which a man who was fettered by religion would never have dared to face. In Socialist society knowledge is free from the narrow limits which were previously imposed upon it; man can learn everything, and can conquer everything. There is no bulwark that the Bolsheviks cannot take by storm.

Under the leadership of our great Communist party, and our wise, ingenious and beloved leader, Comrade Stalin, the League of the Fighting Godless, goes forward into the second decade of its existence, conscious of the importance of the work entrusted to it and of the responsibility for this most vital section of the ideological struggle. We do not forget for a moment that our fight for atheism is only an expression of the struggle for the full, final victory of socialism.

From International Christian Press and Information Service, January 29, 1936.

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From International Christian Press and Information Service, January 28, 1956.

November 5, 1935

SECRETARIES

Oct. 1 (Setareh-yi Jehan) THE DISAGREEMENT BETWEEN IRAN AND IRAQ. A special narrator read in the Assembly of the League of Nations at Geneva a letter signed by the foreign ministers of Iran and Iraq regarding the disagreement between Iran and Iraq. He expressed satisfaction at the method which the two parties have chosen to reach an agreement by direct negotiation and proposed a temporary recess on the matter. The chairman of the Assembly also expressed satisfaction at the good will which the two nations have evinced.

Oct. 2 (Setareh-yi Jehan) THE TURKISH COMMISSION At the meeting of the National Assembly yesterday the committee on foreign affairs reported that it had approved the report of the commission of the Turkish Government to fix the boundary between Iran and Afghanistan. The National Assembly voted to report the report.

Oct. 2 (Iran) RESTORATION OF PERSEPOLIS The reconstruction and repairs on the palace at Persepolis under the direction of Dr. Schmidt have made great progress. One part of the old building being reconstructed has lately been finished and work is now being done on the setting of the floor. So far as possible all repairs and new construction follow the ancient pattern.

Oct. 3 (Kushesh) ISFAHAN RESTORATIONS The construction work on the Sheikh Lotfollah Mosque, the Jame' Mosque, the Khaju Bridge and the Bridge of Thirty-three Arches, which has been in progress since the beginning of the current year, is now for the greater part completed, especially the work on the bridges.

Oct. 14 (Ettela'at) Word is received from Isfahan that the repairs on the Shah Mosque are proceeding. The tower on the left has been finished and the setting of the stones in the fore-court nearly completed. Work will soon be begun on the minarets.

NOTE All of the above are world-famous examples of Iranian architecture of past centuries which have long been in need of repair.

Oct. 7 (Iran) CONTINUANCE OF EXCAVATIONS The excavations at Ray and Bibi Shahrbanu are progressing under the direction of the experts and a quantity of broken pottery, etc., has recently been unearthed. Dr. Schmidt in the two days since his arrival from Shiraz has reviewed all these finds and, according to agreement, has gathered all into one place under the direction of the Ministry of Education for future division.

Oct. 5 (Ettela'at) The budget of the Ministry of Education is 50,000 to-mans greater this year than last. Two-thirds of this increase represents a new credit for the founding of an engineering school, trade schools, classes for adult education and the completion of classes in some elementary schools. One-third has been allocated to the completion of classes in provincial schools. Schools which will be newly opened in the provinces comprise more than 80 elementary schools for boys and girls of two, three and four classes in all parts of the country, the monthly income of which will be obtained from local license fees and transport taxes.

Oct. 9 (Iran) DEPARTURE FOR THE WEST Inasmuch as the new sugar factory and oil refinery in the west have been completed, the Prime Minister, accompanied by Mr. Lavar, Minister of Finance, and Mr. Jam, Minister of the Interior, left yesterday for Kermanshah to take part in the celebration incidental to the official opening of these new enterprises.

Oct. 14 (Iran) CEREMONIES AT OPENING OF OIL REFINERY ("Iran" printed in full the address of Mr. Elkington, who spoke for the Anglo-Iranian Oil Co. at the opening of the new refinery in Kermanshah. Excerpts follow:)

"As you know, it was the special concern of His Majesty the Shah to establish the oil industry in the province of Kermanshah in order that the distance between the sources of oil and the northern markets for it might be less and thus that the nation might greatly profit. It has taken more than two years to complete this project in a scientific manner and with the expenditure of a large amount of capital for the newest machinery and equipment."

Oct. 18 (Iran) TAX ON OIL PRODUCTS ("Iran" printed at length the explanation to the National Assembly on the part of Mr. Lavar, after his return from Kermanshah, of a new tax law which he wished passed immediately. Brief excerpts of his speech follow:)

"When the new oil concession was given, one point to which the Government got the A.T.C.C. to agree was that the Kermanshah oil belonging to His Majesty should be extracted and refined at Kermanshah in order that there might be a saving in the transport expense. This, as you know, has been accomplished, and the Shah's oil will reach northern and western markets. The Government has decided that one half of the reduction in the price of gasoline and kerosene should revert to the national treasury". (Mr. Lavar then proposed an immediate additional tax on gasoline and kerosene, amounting to Rials 3 per tin in the case of the latter. This tax went into effect the same day, but it is not evident when the oil from the new refinery will be available and a reduction in price made.)

Oct. 6 (Iran) NEW NAUTICAL TERMS ("Iran" printed a list of 35 new terms and idioms regarding the navy (literally "tower of the sea") which the Council of Ministers had approved. These newly coined words and phrases, all pure Persian, replace the current words in use, many of which are Arabic or foreign. Examples follow: naval, pilot, warship, cruiser, submarine, sailboat, launch, gunboat, squadron, fleet, and all ranks of naval officers and seamen. The basic old Persian word used in many of these is "nav" which would seem to be akin to the English "navy".)

Oct. 8. (Tajaddod-i Iran) ABOLITION OF THE LUNAR CALENDAR The following circular has been issued to all the registration offices of the capital and provinces: Since all official rates of the nation have been adjusted to the solar calendar and, as of the first of 1314, all government offices were notified of the enforcement of this law, it is therefore required that from date, in official transactions and documents in all registration offices, the solar date be used and no reference to the lunar date shall be made. A former circular remitting the mention of the corresponding lunar date in documents is now cancelled.

Oct. 10 (Iran) TRANSFER OF PROPERTY Reasieh - The property of the Americans which was recently purchased for girls' schools has been transferred to the Ministry of Education. One middle school and two primary schools have been moved to the above location. For the last two days the weather has been cold.

Oct. 19 (Ettela'at) STUDENTS SENT ABROAD The budget for sending Iranian students abroad for study in the last few years has been as follows:

1307(1308-09)	100,000 toman	1310(1931-32)	400,000 toman
1308(1929-30)	200,000 "	1312(1933-34)	500,000 "
1309(1930-31)	500,000 "	1313 and following years.	600,000 toman.

Oct. 24 (Iran) OPENING CEREMONIES The new beet sugar factory in Fars, the sixth to be completed by the Government, was begun two years ago and has cost about 17,600,000 rials. It is now completed and was opened with ceremonies attended by the Prime Minister, the Minister of the Interior and other officials who went to Shiraz for the purpose. Immediately after the ceremonies the factory whistle blew and the machinery began to turn. The factory has a capacity of 500 tons of beets per day.

Oct. 21 (Ttela'at) OPENING OF WOMEN'S CLUB Yesterday on the occasion of the opening of the Women's Club a notable meeting was held under the auspices of the Ministry of Education. Fhanum Tarhivat, the director of the Club, spoke first and was followed by Mr. Tsfandiari, president of the National Assembly. The members of the Cabinet and their wives, the army officers at General Headquarters, and a number of members of the National Assembly and their wives, in addition to men and women teachers and others, attended the ceremonies. The new Club has a large auditorium for meetings and several smaller rooms for library, reading room, etc. It also has relatively spacious grounds for tennis, volley ball, basketball, etc.

Oct. 28 ((Iran) THE CROWN PRINCE Yesterday because of the seventeenth birthday of the Crown Prince all the schools had holiday and a special Boy Scout demonstration was held in his honor. The Crown Prince, after finishing his elementary education, went to Switzerland to complete his studies and is now in his fifth year at the "Le Rosey" school in Rolle. He has learned French thoroughly. In addition, His Majesty has sent an experienced teacher of the Ministry of Education to Europe and the Crown Prince has with him been studying Persian history, language and literature with great zeal and interest.

Oct. 22 ff. (Iran and Ttela'at) WHAT IS THE FARHANGISTAN? (ACADEMY) The daily papers gave a total of 10 columns in three issues to an address by the Prime Minister, Dr. Feroughi, in the theological school on the above subject. After stating that the founding of the Academy was in his opinion as important as all the recent material progress furthered by His Majesty the Shah, Dr. Feroughi said in part:

"Every people must have a special culture (Farhang). The prestige of a nation is in proportion to its culture and therefore Iran must also have a culture peculiar to itself and of such quality that it will be on a level with the culture of other nations..... There are some things which are the specialty of no one nation and whether such things are Iranian or non-Iranian for us makes no difference, but other things must for each nation have a special quality as, for instance, language, literature and fine arts, in other words, all that we sum up in the word 'culture' (farhang). In these things we are bound to be completely Iranian, for the personality of any nation is dependent upon them..... I think that this makes clear the high purpose and the importance of the idea which was in mind in founding the 'Farhangistan' (literally: place of culture). I must now state what the Farhangistan is and what is its function. This is the more necessary because a mistake has been made about it. Some have thought of it as a 'word factory', others have deemed its function as being to cleanse completely the Persian language of Arabic words. These ideas are not entirely beside the point, but it has a higher function than that. The fundamental purpose of the Farhangistan is to find and to make available the method of correcting and perfecting the language and literature of Iran.....

"For those who fear that changes being made will hurt religion, I may say that just as the sword and spear have given place to the cannon, and

the camel and mule to the railway and the automobile, the changes in hats and clothing, in habits and customs, such as sitting on chairs and eating with knife and fork, do no harm to religion. The state of a language and literature also have nothing to do with religion. What effect has the use of a Persian for an Arabic word on the principles and regulations of Islam? He who considers that the solidity of the doctrines of Islam depends upon the manner of sitting and getting up and upon hats and clothes, has a childish idea and evidently knows nothing of the truth of religion. All Europeans are Christians, Jesus was a Jew, and the Bible of the Christians was written partly in Hebrew and partly in Greek, but no European nations use Hebrew or Greek, although they are entirely wedded to Christianity

"What is necessary is that our education and culture should be entirely in conformity with the present world, and when I say this my purpose is not that we merely imitate European languages or that we completely forsake the Arabic language. Arabic literature, like the literature of other nations, has for us now as in the past a special benefit, and it is in this respect like Latin for the European nations. Therefore, it must be said that without an Arabic element our literature must remain faulty. But the errors and misconceptions must be corrected and we must avail ourselves of the literatures of other peoples, ancient and modern. For all these a guide is needed and I hope that the Farhangistan, by observing the principles and rules already laid down for its operation, will secure worth-while action in this connection."

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December 5, 1935

SECRET

Nov. 1 (Ettela'at) **OFFICIAL GUIDES.** The following was included in a recent circular of the Ministry of Interior sent to all the provinces: It is planned to detail a number of suitable employees who know at least one foreign language, such as French, English and German, and who also are sufficiently informed as to the ancient history and monuments of Iran, to serve in certain places in the country as representatives of the Propaganda and Tourist Department, and when necessary act as guides to foreign travelers. Therefore, those city or provincial employees who volunteer for such work should refer to the chief of the said department so that they may be available when needed. These employees will not receive a salary for their efforts to attract tourists, but when they render special service to travelers as guides and in other ways they will be entitled to a special fee.

Nov. 3 (Iran) **TURKOMAN RACES.** Since the autumn horse races will take place on the plain of Gorgan on Thursday, Nov. 7, His Majesty the Shah will leave Babol that day and will take the train from Shahi to Bandar Shah. The Cabinet, members of the National Assembly and many army officers will accompany the royal train.

Nov. 5 (Kushesh) **HIGH HATS.** High (cylinder) hats are of three kinds and each one has a special use. Since it is possible that some governmental employees may procure one kind and from lack of knowledge wear it on the wrong occasion, the following circular is necessary: (There follows very detailed descriptions of the hats and the proper occasions for their use, including all functions at which His Majesty the Shah is present).

Nov. 5 (Ettela'at) **THE WOMEN'S MOVEMENT.** The following is quoted from Journal de Teheran: In all the world women's movements for the progress of humanity have been begun and noble efforts are being made, but we do not believe that in any place in the world these movements are being conducted so quietly, so justly and naturally as in Iran. The woman of yesterday, who was hidden, nay imprisoned, under the veil, who was prevented even from learning to read and write, who remained always within the four walls of her house or if she ever went out into the streets moved like a spectre in her black or white veil, - that same woman today has turned her face towards progress. The formation of a Women's Club is a manifest example of this movement of progress-seeking women today. (NOTE. No mention has as yet been made in the newspapers of the quiet instructions from the Ministry of Education that all school girls must come to school without veils or in the near future they will be refused admittance. In the Teheran Girls' School practically all students have discarded the veil.)

Nov. 6 (Iran) **TERMINATION OF CUSTOMS AGREEMENTS.** Since the customs agreements of the Imperial Government with foreign governments were, according to the action of the National Assembly in 1928, for a period of eight years, and since this permission will expire on May 10, 1936, therefore the Ministry of Foreign Affairs has so informed all the legations in Teheran and the representatives of other governments with which the Imperial Government has customs agreements.

Nov. 6 (Iran) **IN THE NATIONAL BANK.** At a meeting yesterday in the National Bank, to which the Minister of Finance, prominent merchants and others were invited, the head of the bank made an address. (Among the points

covered in the address were the following:

Total of bank notes in circulation:	Rials 565,000,000
Total of reserves to cover the above:	
Gold In Teheran	Rls. 306,538,000
In London	876,300
Silver In Teheran	168,752,900
In the provinces	174,171,600
In London	37,388,900
	687,727,700

Mr. Khosrovi also said: "It is our plan to have all the bank reserves in the central bank, as in other countries, but until now there has not been sufficient room in the present treasury. This will soon be obviated, for ample and safe modern vaults are being built in the new building to hold all the gold and silver reserves of the bank. It does not seem to me out of place that those present view with their own eyes the reserves now on hand in the central bank and I therefore invite you now to do so".

Nov. 7 (Setareh-yi Jehan) THE FIRST SEVEN STORY BUILDING IN TEHERAN. Yesterday, after indicating the silver and gold reserves of the National Bank, Mr. Amir Khosrovi, head of the bank, showed the visitors various new buildings in other parts of the bank premises, among them a seven story tower, the first seven story building in Teheran. It has a height of 26 metres, and on its roof is a large water-tank to assure water for the bank. Mr. Khosrovi explained that although the "Shams-ol-Amarch" is 56 metres high, the tower actually stands higher because of a slope of 36 metres between the two, and the roof of the tower is on a level with the point of the minarets of the Sepah Silar mosque. Near this tower is a garage in which are kept several armored cars for transporting silver and gold.

Nov. 9 (Iran) STUDENTS SENT BY NATIONAL BANK. The examinations for students who were candidates to be sent abroad by the National Bank of Iran to take higher courses in commerce and banking have been concluded and ten of the volunteers have been accepted. They will soon leave for Paris.

Nov. 11 (Ettela'at) CRACKING OPEN OF A MOUNTAIN. According to a report from Bushire, as a result of the severe earthquakes which have continued for several days, a mountain near Ahram, about 32 miles from Bushire, has cracked open and great rock slides have occurred, greatly terrifying those who live near by the fearful noise. For some days smoke and steam have issued from the mountain. It has previously been known for its hot springs.

Nov. 12 (Iran) RAY EXCAVATIONS. The experts under the observation of a Representative of the Department of Antiquities have continued work at the mounds of Ray to the borders of Bibi Shahrbanu mountain, and during this time have uncovered a large quantity of earthenware dishes, jugs and other articles as well as some coins. Because of the approach of winter they have decided to suspend work temporarily and to begin again next year.

Nov. 13 (Iran) ARRIVAL OF FOREIGN MINISTER AT KABUL. The Foreign Minister of Iran arrived with his companions in Kabul on Nov. 9. He received a most hearty welcome from the Minister of Foreign Affairs of Afghanistan, the Ambassador to Iran and others at a special reception at the University. Later he was granted an audience with the King and attended a luncheon in the palace at which His Majesty, the Cabinet and army officers were present.

Nov. 15 (Iran) NEW INSTITUTIONS AT QOM. One of the innumerable evidences of progress today in Iran is what happened in the holy city of Qom on the birthday of the twelfth Imam, when three important and useful institutions

were founded there in one day. A museum of antiquities of the sacred shrine was opened, the cornerstone of a full middle school was laid and a public free hospital was established. The hospital is the gift of Mr. Fatemi, who has allocated all his personal fortune, amounting to more than 170,000 rials, for this purpose. The government will carry it on and the Ministry of the Interior added 100,000 rials to the original gift.

Nov. 17 (Iran) IRANIAN ART IN GERMANY. A dispatch from Berlin states that Hassan Ali Vaziri, the well-known Iranian artist who has recently won praise for the exhibitions of his work in London and Paris, has now placed part of his work on exhibition in Berlin. For this purpose valuable help was rendered him by the Ministry of Propaganda of Germany, and a famous salon was placed at his disposal. A large number of art critics went to see the exhibit and published their opinions in the Berlin newspapers. (A column of these criticisms was published in "Iran", quotations from which follow:) "Vaziri has worked in none of the European arts and crafts institutes but his canvases are so natural that those who have seen so far years could with difficulty secure similar results in delicacy and simplicity. For instance, in one case where he has painted a forest and some springs of water, they are so natural that the observer is involuntarily deceived and feels himself to be actually in a forest". "Vaziri's paintings, though they are not very large, are so exquisite and beautiful that they make us wish to see more of the beautiful art of Iran". "This artist can bring nature to life and set it before us". "If the beautiful views of Iran were not depicted in Vaziri's paintings, we would think they were the masterpieces of European artists".

Nov. 18 (Iran) IRANIAN EXHIBIT AT BRUSSELS. During the time when the Iranian exhibit was on display at the Brussels Exposition, it attracted extraordinary attention and a large crowd came daily to visit it, in all about 100,000 persons viewing the Iranian display. On the whole, participation in this exposition was especially useful in making Iranian products known and many new customers are looking towards Iran.

Nov. 20 (Iran) VOTE ON SANCTIONS. The Council of Ministers of Iran yesterday approved of enforcing the sanctions which the special committee of the League of Nations formulated on Oct. 16 (The sanctions regarding Italy and Ethiopia, in 14 sections, followed.)

Nov. 22 (Iran) PREPARATIONS FOR LAYING WATER PIPES. In accordance with the special care of the authorities in preserving the public health, the Municipality of Teheran has for some time determined to make preparations for laying pipes to conduct water to dwellings and other buildings. Definite action has now been taken to prepare estimates and plans. It is possible that actual work will be begun at the beginning of the new year.

Nov. 22 NEW TREATY. The government of Afghanistan has become a signatory of the non-aggression treaty agreed upon by Iran, Turkey and Iraq.

Nov. 27 (Iran) NON-AGGRESSION. Berlin - Nov. 26. The newspaper "Das Politik und Diplomatie" gives much importance to the non-aggression pact which has been signed by Turkey, Iran, Iraq and Afghanistan, stating that this pact is very significant and certainly makes clear the desire of these four nations, which are also members of the League of Nations, to guard their common interests and to increase their security in the midst of general disturbances to cope with which more general international pledges are not adequate.

Nov. 24 (Iran) ARRIVAL AT DELHI. The Foreign Minister of Iran arrived in Delhi from Afghanistan on Nov. 21. He is the guest of the Viceroy. There will be several days of receptions and other ceremonies in his honor.

Nov. 20 (Setareh-yi Jehan) SA'ADI MEMORIAL IN DELHI. An impressive and widely-attended meeting, sponsored by some of the scholars and other prominent men of Delhi, was held to consider establishing a memorial in honor of Sa'adi, the famous Iranian philosopher. The matter was discussed and it was decided to have a later public meeting at which the establishing of some fitting institution in the name of Sa'adi will be determined by majority vote.

Nov. 24 (Iran) THE FORTY-FIRST COMMENCEMENT. On Friday, Nov. 22, the ceremonies of the 41st Commencement of Alborz College were held in the presence of a large assembly. (In this and the following two issues the newspaper printed several photographs of the Commencement, giving pictures of the College officers, the graduating class with the names of the graduates, and of the notables present. The opening address by one of the graduates was also printed in full, as well as the complete address of Mr. Hekmat, the Minister of Education, in which he paid a special tribute to Ir. S.M. Jordan for his 37 years of service in Iran.)

Nov. 24 (Iran) FUNERAL OF THE LATE MR. PIRNIA. On Friday, Nov. 22, the funeral was held of Mr. Hassan Piriya (Moshir-ed-Douleh). Mr. Piriya is the son of the late Nasrollah Khan (Moshir-ed-Douleh), a former Prime Minister of Iran. He was born in 1872. He completed his studies in Moscow, and was first in his class in preparatory school and university. When he returned to Teheran, his father was Foreign Minister, and he entered the Ministry as secretary. Later he served in the legation at St. Petersburg and in other legations of Iran in Europe. He became Foreign Minister after the death of his father. He held this office twice, was twice Minister of Justice and once Minister of Education. He was also Prime Minister twice, both times holding also the portfolio of Minister of War. During the World War he kept Iran neutral at every cost.

Mr. Piriya knew French, Russian and Arabic perfectly, and also knew ancient Greek. At the age of 57 he studied German to be able to read the literature of that language. His own best-known works are his volumes covering the history of Iran from the earliest times to the Parthian period. These volumes at once commanded attention in scientific and literary circles. In them he recorded many unknown facts about the history of Iran. Unfortunately he was unable to complete the fourth volume in the series dealing with the Sassanian period. His purpose in his histories was to show the greatness of Iran which foreign critics too often obscured, and his efforts caused an extraordinary increase in national pride. His books are his great memorial.

Nov. 27 (Ettela'at) PROGRESS IN CONSTRUCTION OF UNIVERSITY. The construction of the University at Jalalieh is being carried on with great energy and the covering of the ceiling of the third floor of the School of Medicine is nearly finished. All buildings will meet present day needs.

Dec. 3 (Iran) RESIGNATION OF PRIME MINISTER. Foroughi, the Prime Minister for health reasons has offered his resignation to His Majesty the Shah.

Dec. 4 (Iran) In accordance with the command of His Majesty, Mr. Jam was appointed to the post of Prime Minister. He will also hold the portfolio of Minister of the Interior, and the rest of the members of the Cabinet and heads of departments will continue without change.

January 4, 1936

Dec. 2 (Iran) INAUGURATION OF GIRL SCOUTS IN TABRIZ. We have word from Tabriz that a preliminary celebration of the Girl Scouts was recently held in the auditorium of the Farveer (American) Girls' School, to which the local chief of the Ministry of Education and a number of prominent ladies were invited. The girls marched in in scout uniforms and with their own officers. The head of the Scouts made an address in which she pointed out that the movement is open to women as well as to girls. The Scouts sang the national anthem, after which the flags of Iran and of the Scouts were unfurled, while the Scouts saluted the former. Afterwards the wife of the British consul presented insignia to the Scouts and spoke.

Dec. 4 (Iran) Stock Exchange. For some time the National Bank has had in mind the opening of a Stock Exchange (bourse) service and after some consideration has purchased a site for the building in the Avenue Ruzmjemehri opposite the bazaar and is now busy with the preliminaries for erecting the building. Plans are being prepared for construction to begin next year.

Dec. 6 (Iran) DEATHS FROM SLEET Resht- A caravan which was coming from Khalkhal (near Ardabil) met with sleet and snow in the Masuleh Pass and eight men and women lost their lives. An 8-months old baby girl survived.

Dec. 6 (Iran) Sari- For some time most women and school girls have taken off their veils and with dignity and good manners go about the streets. (The same sort of despatch from Rezaieh was also printed.)

Dec. 6 (Iran) EXCAVATIONS AT SHAHPUR M. Chrishmann, the representative of the Louvre Museum, is excavating at Shahpur (near Kazerun, south of Shiraz) under the observation of an agent of the Ministry of Education, and for some time a great number of workmen have been busy there. A large quantity of antique objects has been discovered.

Dec. 9 (Iran) KANDEVAN TUNNEL Last year we told of the completion and opening of the "Special Road" (Chalooos Road) which joins the metropolis with the Caspian Sea by a much shorter route and has a thousand commercial and other benefits. This road had one great difficulty, namely, the great altitude of the Kanderavan Pass which, because of snow, sleet and thick fog, is closed for much of the year. It was evident that the building of a tunnel would be most helpful and such a tunnel is now under construction. The Kanderavan Pass is more than 3,000 metres above sea-level. The new tunnel, at an altitude of 2,680 metres, cuts off 300 metres from the climb and about 12 kilometres of road. The tunnel is about two kilometres long and, although longer railroad tunnels have been constructed, this is one of the longest highway tunnels in the world. It is estimated that the tunnel will take two years to build and will be an engineering masterpiece.

Dec. 9 (Setareh-yi Jehan) TEN THOUSANT KILOMETRES IN IRAN M. Ernestyz (?), the Austrian musician who recently came to Iran and, on behalf of the Bureau of Propaganda and Tourists, made a number of Iranian gramophone records for broadcasting by radio, has announced for December 8 the first broadcast from Vienna entitled "Automobile Roads in Iran". He is also preparing a film entitled "Ten Thousand Kilometres in Iran".

Dec. 10. (Setareh-yi Iran) ISLAM IN EUROPE AND AMERICA Khaled Shellrake,

former president of the republic of Turkestan, has written a long article about Islam and how it has entered various countries of Europe. This was printed more or less in full by Teheran newspapers, and is summarized below:

"England is the first government to like Islam and to give it welcome. Many of the notables and nobles of England and their wives have accepted Islam and have expressed their satisfaction with it, and there are now two big mosques in London in which Englishmen who have recently become Moslems constantly recite their prayers". The author then names several titled persons who have become Moslems and gives the testimony of Lady Eblenboro (?) as to her joy that the cry of the muezzin in London is louder than the (church?) bells. He estimates the Moslems in England as 30,000. "The Hanifite school of Islam has entered Germany through the exertions of certain Moslems there. This group has up to now brought 500 Germans into Islam. They have built a mosque in Berlin in which a large number of German Moslems do their prayer duty. The fact that Hitler has not opposed Islam but is a friend of Islam and honors it has been of great importance in its progress in Germany". The author then mentions two Frenchmen who have been tireless in their generosity and in propagating Islam in France. "In Paris also there is a big mosque which is daily frequented by globe-trotters and Moslem travelers who worship there. Islam was first preached in the United States in 1877 and a mosque has been built in one of the American cities. Islam progresses daily in America and thousands have now accepted it in conviction and faith. If there should be greater effort on the part of Moslems in this connection the number of Moslems in Europe and America will rapidly become beyond imagination".

(Iran)

Dec. 11/AN UNEXPECTED INCIDENT Recently word has come of an unexpected happening to Mr. Ghafar Jalal, Minister of Iran to the United States, which has caused us extraordinary surprise. This incident seemed to us so unbelievable that we repaired to the Foreign Office to secure the facts of the matter. But it was unfortunately apparent that our information was correct. What happened was as follows: Mr. Jalal was traveling from Washington to New York one day when a traffic policeman decided that his car was exceeding the speed limit and told him to go slower. When the chauffeur had determined from his speedometer that the policeman was wrong and stated that he was going only 25 miles per hour, the policeman, instead of being satisfied with this logical explanation, made a sharp reply and the matter reached such a point that he spoke roughly even to the Minister himself, and, what is more astonishing, even threatened to arrest him! The Minister understood that the policeman was unaware of his duty and of international agreements and therefore had in mind to telephone the situation to the American State Department, but the policeman would not permit this and took him to a judge to be questioned. (This front-page article continues for more than a column to describe how the Iranian Minister afterwards reported the incident to the State Department, that the Secretary of State was already aware of it and expressed his regrets at once to press representatives. That he also expressed his own regrets and those of his government to the Minister and emphatically promised to bring the culprits to justice at once. That the American Minister in Teheran was invited to the Foreign Office and handed a note of protest regarding this "conduct contrary to good manners and international agreements". That the American Minister, unaware of the incident, expressed astonishment and regret. That he was later informed by Washington that the two guilty police-officers would be brought to justice, fined and dismissed.) We are astonished that, in a country like

America, policemen should not be aware of their duty and not recognize the diplomatic immunity of representatives of foreign countries. Now that the necessary steps have been taken by the American government to satisfy Iran and her official representative, we also are satisfied with this recognition on the part of American officials of their duty and are very glad that the mishap has ended in this way. The prompt and thorough action of the American government gave no opportunity for the incident to cause political controversy between the two nations or to disrupt the good relations obtaining between them which we have every reason to keep cordial.

Dec. 12 (Iran) NEW SHIPPING COMPANY Merchants in the south are ready to form a company with a capital of Rls. 500,000 to secure 10 steamships. Preparations are being made so that, after the ships are constructed, they will transport freight and passengers between ports in the Iranian Gulf as far as Bandar Abbas and Khoram Shahr. (Rls. 500,000 equals \$28,000)

Dec. 14 and 21 (Ettela'at) THE KANGA TWINS (With a large cut) The twin sons of Dr. Kanga came from Karachi at the beginning of the present school year and were placed by the Ministry of Education in the boarding department of Alforz College. In their preliminary studies they have learned English thoroughly. Their father is one of the Iranian Parsees who loves Iran and is a well-known surgeon in Karachi, India. He has sent his sons here to become acquainted with Iranian customs and to learn her language and morals.

Dec. 15 (Iran) WOMAN STUDENT FROM INDIA Khanum Seraj-ol-Nesa' Fikam, a Moslem residing in Hyderabad in the Deccan, has completed her secondary education in that city and has been sent to Iran by the Nizam of Hyderabad to continue her studies in the higher courses in literature. Instructions have been given to the School of Literature by the Ministry of Education to accept her and to carry out the necessary measures for her instruction.

Dec. 15 (Iran) PROGRESS OF THE RAILROAD The construction of the railroad (northern section) has progressed from Abbasabad to Gaduk and Firuz-kuh. Rails have been laid to Abbasabad and trains will soon run to that point. From there to Firuz-kuh tunnels are being constructed and the roadbed levelled. A remarkable steel bridge has been built in this section between two mountains. At Firuz-kuh the construction of the station as well as a rest-house and hospital is going forward.

Dec. 16 (Iran) PRESENTATION OF IMPERIAL ORDER His Majesty the King of Kings presented the Imperial Order of the first rank with ribbon to H.E. Wenes, Foreign Minister of Czechoslovakia.

Dec. 16 (Iran) DR. ROSEN Dr. Frederick Rosen, formerly Minister of Foreign Affairs of Germany, died in Peking at the age of 69. Dr. Rosen was born in Jerusalem where his father was German consul and spent his youth there. In 1868 he became professor of Persian and Hindustani in the School of Oriental Languages in Berlin, but he was drawn to the Orient, and after two years filled the post of translator, first in Teheran and then in Beirut. Later he was German consul in Bushire, Baghdad and Jerusalem. In 1905 he was sent as a special envoy to Emperor Menelik of Ethiopia. After holding other posts he became Minister to Holland during the War and in 1921 was made Minister of Foreign Affairs of Germany. He translated the Rubaiyat of Omar Khayyam into German and prepared a grammar for the teaching of Persian.

in the School of Oriental Languages. Dr. Rosen had the greatest interest in Oriental literature and science, particularly Iranian.

Dec. 18 (Iran) PRESIDENT OF THE FARHANGISTAN (ACADEMY) Since, according to the constitution of the Farhangistan, its president is to be designated by Imperial command and up to the present one has not been chosen, according to royal command H.E. Hassan Vosugh (formerly the Vossugh-ed-Douleh) has been appointed to the presidency of the Farhangistan.

Dec. 18 (Iran -advertisement) A PERSIAN-ENGLISH DICTIONARY A dictionary compiled by Mr. Soleiman Haim, in two large volumes containing 2380 pages, and requiring several years in its preparation, has now been issued. Price Rls. 120 at the Beroukhim Bookstore, Teheran. (NOTE. This is by far the best Persian-English dictionary compiled to date. Its author is a graduate of Alborz College some years ago.)

Dec. 19 (Tittela'at) SCIENCE AND RELIGION In an article showing how science has helped religion, the writer gives as examples the following: "The same cinema which modern science and art have created is of great use in the propagation of religion. In this very city of Teheran we have seen the films of the exodus of the Children of Israel from Egypt and of the life of Christ exhibited. At a broadcasting station in Cairo some of the best readers of the Koran read selections from it at the end of a musical program and also preach the religion of Islam. So it is possible for a millionaire to sit in his easy chair in New York and listen to the Koran."

Dec. 23 (Iran) PUNISHMENT OF THE INSTIGATOR OF THE MESHED RIOT After the quelling of the riot in Meshed, careful investigations were made by the Police Department there to discover the real instigator of the affair and as a result of the necessary investigations which have lasted some time, it became evident that the instigator was Mohammad Vali Assadi. He was subjected to inquiry and confessed. His case was then referred to the Military Court, and since he was the instigator and since his traitorous and disastrous deed caused the wounding and death of a number of soldiers and guards during the performance of their duty, as well as a number of the common people who were the instruments to carry out his evil designs, the Court decreed that he should be executed, and this sentence was carried out the day before yesterday at 7 A.M. (NOTE. Following the above announcement "Tittela'at" devoted four columns in two issues to comment on the execution of Assadi, who was Chief Custodian of the Sacred Shrine in Meshed and one of the most prominent men in Iran. The paper strongly stressed the wickedness of treachery, as instanced by Assadi, a trusted appointee of the Shah.)

Dec. 25 (Iran) REGISTRATION OF MARRIAGES The following circular was sent to all registration offices: According to information from the statistical office, some of those who hold marriage registration books perform the marriage ceremony for females who are not of legal age for marriage, on the ground that they had taken husbands before the new law was made and were no longer virgins, and that this "Faiz accompli" legalized the registration, even though according to section 1041 of the current law the absolute condition for the marriage of females is that they reach the age of 15. Therefore, emphatically warn holders of registration books within your district that they must keep in mind the enforcement of the said regulation and that to violate it is a clear offence for which they will be accountable.

The following represent the most important news items of the summer months from the morning and evening editions of the daily newspaper "IRAN".

Banquet (June 27) Tomorrow night there will be a banquet at the Municipal Café given by H.E. the Minister of Foreign Affairs and Mrs. Samii, in honor of the arrival in Teheran of H.E. Dr. Roshdi Aras, Minister of Foreign Affairs of Turkey.

longer
Unity of Near East Nations (June 28) (We quote briefly from a long editorial on this subject occasioned by the arrival of the Turkish Foreign Minister). One of the chief reasons for this visit is to put into practice the purposes of the two great personages of the Near East (H.M. the Shah and Kemal Attaturk) regarding the unity of the Near East nations. The development of the ancient civilization of the East, except through the practical unity of the Near East nations, will be very difficult. Such unity in this disturbed world, which is as twisted and dishevelled as a negro's pate, can not only be the guard and protector of the Near East nations, but, in our opinion and that of many others who have thoroughly studied the oriental civilization, it is the only method by which the people of the world can be guided into amity and friendship, and can be compelled to abandon their tiger-like habits.

New Bank Notes (July 2) (ADVERTISEMENT) By July 6 the National Bank of Iran will put its new bank notes into circulation in all parts of Iran. One may then return old and torn notes to the bank and exchange them for new ones. When the old issue is finally withdrawn, due notice will be given. The National Bank expects that the public will take every care in the preservation of the new notes and will so far as possible refrain from folding them and from anything else which will injure the notes.

Arrival of Foreign Minister of Iraq (July 2) H.E. Dr. Naji-ol-Saïl, Foreign Minister of Iraq, who has been invited to Teheran by the Minister of Foreign Affairs, arrived yesterday.

Announcement of Governments of Iran and Iraq (July 5) After the signing of a treaty on July 4, fixing the boundary between Iran and Iraq, and ending the disagreement regarding the Shatt-ol-Arab, the following announcement was made by the foreign ministers of the two signatory countries: Discussions have gone on for some time between the two governments, and it is a matter of rejoicing that a complete understanding has been reached between these two neighbors and friends, resulting in a strengthening of their brotherly relations and laying the foundations for an assurance of peace between them. Important points in Iran-Iraq Treaty (July 18) The Shatt-ol-Arab (confluence of the Tigris and Euphrates Rivers) shall be open to the commercial ships of all nations on an equal basis. The Shatt-ol-Arab shall also be open for the passage of the warships and all other non-commercial vessels of the signatory nations.

Arrival of Foreign Minister of Afghanistan (July 8) Yesterday Mr. Sardar Feiz Mohammad Khan, Foreign Minister of Afghanistan, arrived in Teheran.

He paid his respects to His Majesty and lunched with him at the Sa'adabad palace.

The Sa'adabad Treaty On July 8th the four Foreign Ministers of Iran, Afghanistan, Iraq and Turkey met at the Sa'adabad Palace and signed the Sa'adabad Treaty. They then made the following announcement: The Foreign Ministers of the four nations at the summer palace of Sa'adabad in Shiran today signed the treaty which was initialled by Iraq, Iran and Turkey on Oct. 3, 1935 and to which Afghanistan later gave her full approval. This treaty, which is the result of the trustworthy and sincere relations existing among the four signatory nations and is significant of their spirit of unity which obtains in their actions towards all other countries, strengthens their present profitable partnership and the cooperation existing among them and makes evident their desire to use this relationship towards bringing about universal peace.

Address of Mr. Samii (July 10) (Excerpts from the address of the Iranian Minister of Foreign Affairs on the occasion of the signing of the Sa'adabad Treaty.) The importance of this treaty is plain to all in that in the future the unbreakable bonds of friendship of these four nations will be of invaluable assistance in the peace of the western part of Asia and, as a result, in universal peace. Henceforth our four nations will act together in all international relationships with neighboring nations on the basis of the Covenant of the League of Nations, and of course this cooperation will be fruitful to the extent that their mutual bonds of friendship and sincerity are sound and strong.

The Sa'adabad Treaty 1. The Four Power Council. In order to provide for consultation on matters appertaining to the four signatory nations, a Council composed of the four Ministers of Foreign Affairs shall meet at least once a year, either at Geneva or at some other designated place which the Council shall determine. The chairmanship of the Council shall be held by each Minister in turn, the Foreign Minister of Iran to be the first chairman since the government of His Majesty the Shah initiated the negotiations and the treaty was signed in Teheran. 2. The Treaty of Non-Aggression. (Summary of important sections) The four contracting nations agree: a) To a policy of abstaining from all interference in the internal affairs of the other nations; b) To fully respect the common boundaries between each nation; c) To confer together on all international disagreements which may arise among them; d) To enter into no agreement, either alone or in combination with one or more of the other nations, on any matter transgressing the rights of each other, such as: a declaration of war; encroaching on the territory of one of the nations with armed forces; attacking the ships or air forces of one of the other nations with armed forces; direct or indirect help to a transgressor.

Tennis Tournament (July 31) In the near future a tennis tournament will be played on the courts of the Municipal Café. A silver cup will be given to the winner by the Tennis Association of Teheran. Those taking second, third and fourth places will be presented with silver medals. (NOTE. This is the first time a city-wide tennis tournament has been conducted under Iranian auspices.)

Visit of H. Honorat (July 29) M. André Honorat, senator and former Minister of Education of France, accompanied by his wife and the famous Prof. Henri Masset, professor of Persian in the School of Oriental Languages in Paris, has arrived in Teheran. M. Honorat has an official mission from the French government. (Aug. 10) Because of the services which

M. Honorat has rendered in the realm of arts and sciences, the Council of the University of Toheran has voted that the honorary degree of Doctor should be bestowed upon him by the University. The ceremony will be held this afternoon at the College of Arts. (Aug. 10) M. Honorat, on the day after he presented to His Majesty the formal letter of the President of the French Republic, announcing the bestowal of the Order of the Legion on His Majesty, also paid his respects to the Crown Prince, in company with Prof. Masset, and on the same day signed the guest-book of the Queen along with Madame Honorat. (Aug. 11) Yesterday afternoon there was a splendid ceremony at the Normal College in honor of the granting of an honorary doctorate from the University of Teheran to M. Honorat. The Minister of Education began the ceremony with an address, after which two professors of the University clothed M. Honorat with the special costume of a Doctor. He responded in French.

New Silk Factory (Aug. 12) (A few days ago His Majesty went to Mazandaran especially to open a new silk factory at Chaloos. Excerpts from an article about the factory are given herewith.) At present the factory will employ about 400 workers, but after another month the employees will exceed 2,000. This is an example of the material and spiritual heights which Iran has suddenly reached. The Chaloos factory now has 7,500 spindles, which on the average will spin about 500 tons of dry cocoons per annum, producing 100,000 sq. metres of silk cloth, in addition to nearly 30,000 kilos of silk thread for hose, etc. From 220 cloth-weaving machines one million sq. metres of silk cloth for crepe de chine, handkerchiefs, ties, underwear, etc., will be manufactured. The dyeing department is itself a big institution. Without doubt the new factory can be counted as among silk factories of the first rank in the world. It will also of course give a great impetus to the agriculture of Mazandaran and other parts of Iran. It will not only make it unnecessary to import silks from other countries, but it will not be long until it will make it possible to export silk cloth from Iran.

Statistics of Adult Schools (Aug. 15) At the present time there are 1,597 adult schools being carried on by the Ministry of Education in 34 different school districts throughout the whole country. There are 93,371 enrolled and 9,488 adults have to date completed the course.

Scouting and Physical Education Demonstration (Aug. 18) Yesterday there was a big celebration at Manzarieh where instruction camps for Scouting and Physical Education have been held. H.H. the Crown Prince attended, as well as many other notables of the government. H.E. Mr. Hekmat, the Minister of Education, made an address in the form of a report to the Crown Prince. It was printed in full (afternoon edition, Aug. 18) and excerpts follow: During the last three years great progress has been evident in Scouting. Before 1935-36 there were only 300 Boy Scouts. In the summer of 1935 the first camp, lasting 15 days, was formed, and 84 scoutmasters took part in it. As a result of the training of these leaders, Scouts totalled 3,654 by the spring of 1936. That summer there was a series of three camps totalling 45 days at Manzarieh, and 210 scoutmasters were enrolled. There were also two other similar camps, one in Mazandaran and one in Azerbaijan. This spring the total of Scouts and leaders reached 10,545. This summer there have been two camps at Manzarieh in which 94 scout leaders from every part of Iran have received training. In addition to these camps, there have been others each year for training teachers of physical education, 66 men being trained this year. Mr. Hekmat concluded: "We must state to Your Highness, however, that all this is not enough and we must exert greater efforts in the future."

Gift to Physical Education Dept. (Aug. 23) Mr. Kazeruni, head of the Vahan Factory in Isfahan, has this year, as in previous years, made a gift of Rls. 100,000, in addition to an automobile, to the Dept. of Physical Education of the Ministry of Education.

The World of Islam and Japan (Aug. 23) A four-column front page article translated, two years after the event, from the circular of a committee on building a Moslem mosque in Kobe, Japan. A large picture of the mosque was also printed. The translation states that the purpose of building the mosque was to carry out four great principles of Islam - assembling together, cooperation, unity and brotherhood. Special thanks are rendered to Mr. Firooz-ed-Din Sahib, who gave 66,000 yen of the total of 1,187,426 yen collected for the building. The mosque, which is constructed of stone, was finished in 1935. At the opening a large number of Moslems were present, many of them official delegates from important Moslem countries, such as India, Russian Caucasus, Manchukuo, China, Java, Turkestan, Egypt. After a luncheon for 600, a representative of the city of Kobe offered congratulations on this first mosque in Japan.

Iranian Affairs in China (Aug. 24) Because of untoward happenings in China, the safeguarding of the interests of the subjects of the Imperial Iranian Government residing in China has been referred to the government of Holland.

Bestowal of the Imperial Order (Aug. 24) Those recently honored by H.I.M. the Shah are: Senator Honorat of France and the French Minister - the Imperial Order of the First Degree; Prof. Masset, the Order of the Third Degree; four attachés of the French Legation, Orders of the Fourth and Fifth Degrees.

Annual Report of the A.I.O.C. (Aug. 22 and seq.) (Many columns were given to a translation of Lord Cadman's report to the stockholders of the Anglo-Iranian Oil Co. A few excerpts are re-translated here.) I shall first mention what is probably nearer to your hearts than anything else. The profits amounted to £ 9,443,950, an increase of £ 3,464,741 over the year before... The relations of the Company with the Iranian Government are extraordinarily good.... In 1936 8,198,000 tons of crude oil came from the Iranian fields. For the first time, the "Haft Kol" field exceeded the "Masjid-i Soleiman" field in production.... As to new fields, we have found oil at "Gach Qorah Geli", 155 miles east of Abadan. The first important well in this field has produced 400 tons daily. All indications are that the new field will be as rich as "Masjid-i Soleiman".

New Branch Banks (Aug. 29) Since in most places merchants and others desiring to transfer funds have had recourse to the branches of the National Bank, and the 42 present branches have not served all the important points, the Bank has decided to establish 23 new branches in various parts of the country and thus will still further develop commerce.

Opening of Tuberculosis Sanitarium (Aug. 16) The building of "Shahabad" in Shimran has been in process of repair and has been fully equipped as a tuberculosis sanitarium by the Dept. of Public Health. It was formally opened yesterday by the Prime Minister. (Editorial comment on Aug. 17 calls this sanitarium "an example of the highest stage of civilization".)

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Program of Wedding of H.R.H. the Crown Prince. (Dec. 29)
On the morning of the fifth of Isfand, 1317 (Feb. 24, 1939) H.R.H. the Crown Prince shall move from Teheran in the direction of Qazvin. (Follows a list of attendants and a time table showing dinner at Qazvin, a night's stay in Hamadan, dinner the next day in Kerman-shah and that night at Shahabad). There will be official ceremonies along the entire way from Teheran to Khosrovie. Military commanders and heads of police departments shall greet the blessed presence in the cities, with formal dress; and the heads of departments and members of the Boards of Trades shall be honored by being received in the building prepared for his residence. A company at the entrance of the building shall accord military honors. At the frontier a salute of 21 guns shall be fired.... On the 12th of Isfand his glory shall descend on Alexandria. His stay in Egypt shall be until the 12th of Farvardeen..... He shall leave Alexandria by a special ship on such a date that he may reach Bandar-i Shahrpur on the 25th of Farvardeen (April 27).

(Jan. 22). Farvardeen 25th at 10 A.M. they (The Crown Prince and his Bride), shall land at Bandar-i Shahrpur. Receptions and military honors shall be observed from their entrance into Iranian waters until their entry into Teheran. The royal train shall enter Teheran on the 26th of Farvardeen at 3.00 P.M. His Royal Majesty the King shall enter the Station at the appointed time. (Follows a list of receptions, military and Boy Scout displays etc. in honor of the Royal Alliance).

Law for Discovery and Development of Mines. (Jan. 3).
Agha Mansur, the Minister of Trades and Arts submitted the following bill to Parliament yesterday.

1. (Classification of mineral products).
2. A mine belongs to whomever owns the land where it is found and such lands as do not have a special owner at the time of the passage of the law belong to the government.
3. Oil pools, oil products and precious stones and precious metals such as diamonds, emeralds, rubies etc., and gold silver and platinum etc., belong to the government and are excluded from all the provisions of this law and their discovery and exploitation shall be in accord with special regulations.

Trade Statistics (Jan 5). In the economic year 1316-7, i.e. from June 22 1937 to June 21, 1938 the quantity of all Iranian trade with foreign countries was more than 3,956,850,188 Rials. (about \$232,000,000). This was divided as follows:

Total imports Rials 1,394,878,862.

Value of goods exported, 671,151,636.

Oil exports by the A.I.O.C. Rials 1,877,202,430

Exports of various Iranian Companies Rials 1,1,527,160.

Total value of exports Riials 2,559,881,226.

The real trade for 1316-7 exceeds that of the year 1315-6 by 97,751,675 Riials.

Exports and imports in accordance with the degree of importance of their trade. (Jan. 20).

1. U.S.S.R. In the year 1316-7 imports from Russia increased by 37,577,000 Riials and exports decreased by 34,760,000.

2. Germany. Trade with Germany as in the previous year was second in importance whereas in 1314-5 it was in third and in 1313-4 it was in fifth place. Imports last year increased by 56,782,000 Riials and exports increased 61,215,000.

3. America (United States). As in the year before America was in third place. Imports from America increased by 1,592,000 Riials, exports decreased 22,150,000.

4. England and Ireland. For several years trade with England and Ireland has occupied fourth place. Imports during 1316-7 increased 13,517,000 Riials and exports declined by 18,358,000 Riials. (Other leading customers rank as follows; India, Japan, Belgium, Poland, Czechoslovakia, Iraq).

Organization for the Instruction of Opinion. (Jan. 6).

(There are 16 articles in the law of which the following are especially significant). For the training and guidance of public opinion a special organization called the Organization for the Instruction of Opinion shall be formed.

2. The Organization shall have a Central Board in the capital and branches in the other cities.

3. The Central Board shall be composed of representatives of the Normal College, one or two principals of Middle Schools, the Director of Adult Education, the Chief of the Boy Scouts Department, the Chief of the Department for the regulation of publications.

6. The Central Board shall have separate Commissions for the following matters; Publications, School books, Speeches, Shows, Radio and Music.

9. (Provides for offering prizes for the best articles, orations and plays.)

11. The Radio Commission is responsible for arranging a comprehensive program and submitting it to the Government for approval whereby, in an orderly manner, news, speeches, music etc., for the guidance of public opinion shall be broadcast by Radio. In the main centres of the country loud speakers shall be set up in public places for making the radio heard. The Radio Commission must get to work immediately so that by the time a broadcasting station is set up in Teheran the program for six months will have been prepared.

12. The School Book Commission is responsible for making useful corrections in primary and middle school texts so as to inculcate patriotic feelings and love of the Shah in their publications in an effective way.

(Jan. 19) The report of the School Book Commission was approved according to which an agreement has been reached with a group of teachers and writers for the preparation of 36 text books for the Middle Schools in accordance with the principles of the instruction of public opinion, the writing of which is to be finished by the end of Farvardeen 1318. (Apr. 19, 1939).

Translated Articles. (Jan. 20). (Summaries - Two translations are of unusual interest. One is a conversation between a mother and her young daughter in Spain. The child is awakened by Christmas bells and asks their meaning. The Mother explains they are ringing in honor of the birth of Christ. The child asks why he came and the Mother's answer contains statements such as these; Christ said not to fight, never leave your mother or child alone, strive for the establishment of peace, do not spread the fires of war, be merciful and let love be your banner, help one another, be patient, in short, so far as you can, be friends and brothers. The nations bear a palm branch, the symbol of peace and harmony, in one hand and with the other hold the knife and dagger and sword.

The second translation is entitled "Correction of a 2000 year old mistake " and describes the investigations of one Dr. Wielander (?), proving that Christian art is mistaken in its pictures of the crucifixion of Jesus. He has investigated the blood stains on the shroud of Jesus preserved at Turin, and by tests on real bodies has discovered that the weight of a body will tear the muscles of a hand if a nail is driven through the palm. The shroud reveals that Jesus must have been 180 centimeters high and weighed about 80 kilograms. So heavy a body would pull the arms down so that instead of their being horizontal as usually pictured, they must have been at an angle of 65 degrees from the body. There is no comment on the inconsistency between this investigation and the Koranic denial of the crucifixion.)

New Middle School Program. (Jan. 26). In order that the level of students' information shall be established on a sound basis, in the arts and sciences, the first five years of the Middle School program shall be in common so that all students may have sufficient literary and scientific knowledge. The sixth year students will be divided into three classes, literary, mathematical and natural sciences in order that each student may choose in accordance with his ability the branch of higher education he wishes to pursue, and final examinations will be given at the end of the fifth and sixth years.

In order that the graduates of the Girls' Middle Schools may be able to pursue their higher studies, the second cycle of the Girls' Middle Schools will be divided into two sections; one section for the girls who wish to enter college, whose studies will be like those of the boys, and the other section those who are not planning on higher education, and will study in accordance with a special program.

Trebizond-Iran Highway. (Jan. 31). The Ministry of Welfare of the Republic of Turkey has completed the Trebizond-Iran road of which the importance increases daily, and of which only 46 kilometers remained to be completed, at a cost of 380,644 Turkish liras or about 5,300,000 Rials, and it is now ready for use and the transportation of persons and goods.

All translations are from the newspaper "Iran".

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Abroad, \$1.00 or 4 Shillings.

Personal checks accepted.

Address, Mr. John Elder, American Mission, Teheran, Iran.

February 1939

Construction of Iron Foundry. (Feb. 2). The grading of the land below the Karaj Sugar Factory, which has been decided upon as the location of an iron foundry, has been completed, and under the direction of specialists the work of laying its foundations was commenced on Tuesday with a large number of workers.

Invitation to People of Good Will: (Feb. 10). The central organization of the Red Lion & Sun which, in accordance with its duty has rendered worthy service to its fellow-countrymen in every time of calamity, and has rendered effective assistance in relieving the loss and sufferings of the afflicted, now invites altruistic men to take membership in the Red Lion & Sun and contribute to the public welfare by paying a few rials per month. Those who desire such membership should go, on Saturdays, Sundays and Wednesdays after 6.00 P.M. to the headquarters of the central organization in Public Park Avenue, opposite the Museum.

Control of Specialists. (Feb. 13). Yesterday in Parliament the final section of the Law for Specialists was read the second time and the whole of this useful law was passed. Whatever we may write of the importance of this law and its value would be too little. Formerly every one you saw without possessing any document considered himself a specialist he had no responsibility, made no agreement, and the degree of his liability was not evident.... but henceforth specialists must possess the qualifications laid down by the Ministry of Justice in the law and no one who is inexperienced can pass as an expert..... Specialists must be over 25. Freedom from a reputation for evil conduct and excess in the use of liquors and drugs is another of the conditions for a specialist. This is a great help to the reform of public morals as he will try harder to put aside depravity of character and not soil his garments with evil actions.

Guidance of Public Opinion. (There have been daily articles describing the activities and meaning of this new department of which the following is a typical excerpt, Feb. 16). Our government which is the channel for the enlightened purpose of His Royal Majesty the King of Kings has now taken a great step in the path of social well-being and the true nurture of the individual, i.e. it has provided an organization for the guidance of public opinion. There is no denying that this step is one of the greatest and most brilliant steps of this auspicious era and is the most effective means for raising the level of society, enlightening individuals and groups, and easing the path of progress and true perfection that has been adopted.... all organizations and individuals which are responsible for carrying out any task in this respect or have some special knowledge or ability in one of these particulars, for the sake of their Iranianism and nationalism, for the sake of the duty which society has placed upon them, for the sake of patriotism and brotherly love which are natural and

the second nature of every true Iranian, and finally for the sake of the human conscience, must, without restraint, aspire in this path.

Construction of Radio and Wireless Offices. (Feb. 18). The construction of a Radio Station for the sending out of news and significant information etc., has been commenced and is under way and also the work of building a broadcasting room in the Municipal Opera House in Firdausi avenue will be ready within six months. The Ministry of Post & Telegraph is now going to tear down the building at the head of Nesir Khosroe Avenue and erect a new building for radio and wireless offices.... This building will be, in respect to sanitary provisions and workmanship, similar to the latest wireless auditoriums and broadcasting houses of Europe, and under specialists of unique methods, construction will be commenced from the first of 1318. (Mar. 22, 1939).

Minister of Interior. (Feb. 20). The honourable Ali Asgar Hikmat, former Minister of Education, has been appointed Minister of Interior and Saturday afternoon the Prime Minister presented him to his blessed Royal Highness the King of Kings at the royal palace, and yesterday he appeared at the Ministry of the Interior and set to work.

Resumption of Relations with France. (Feb. 21). (In response to a telegram from President Le Brun congratulating the Shah on the approaching wedding of his son and expressing sorrow that the " regrettable vagaries of some unimportant and shameless journalists" had caused misunderstanding, and conveying the hope that friendly relations may be established, the following telegram was despatched-) The reception of the cordial telegram of your excellency gives me the opportunity of again expressing my entire good will and gratitude toward you personally whom I have always considered a well-wisher of Iran and my own friend, and toward whom I have never had any feeling of vexation. In the meantime I wish to take advantage of this opportunity to explain the circumstances that impelled me contrary to our desires, to make the recent decision. Our decision was not based merely upon the insulting articles of certain papers, but on this that for the past several years we have felt that in France they have been unable or unwilling to appreciate the changes which have occurred in our country and recognize the new Iran. These feelings, the effects of which we observed in the papers led us to break off relations and to condition their renewal on the circumstance that France would be willing really to appreciate our country. In spite of these previous steps and in view of the respect which we have for your excellency personally we are ready to forget the past and establish diplomatic relations; but we expect from that friend, regarding whose good intentions we have no doubt, that he shall personally take care that relations shall be on a solid basis and a dependable one, that by this means both parties may know each other better and that we may be confident in the future of the avoidance of the occurrence of such regrettable incidents.

(Signed) Riza Pahlevi.

Celebration at the Officers Club. (Feb. 21). To-night being the eve of the 3rd of Isfand (the anniversary of the Coup d'etat) a splendid celebration will be held at the Officers Club in the presence of His Royal Majesty and the Crown Prince. The Officers Club Building has been gloriously decorated and illuminated. In order that the Royal address may be heard at long distances, loud speakers have been installed on the top of the Officers Club, and at the end of the celebration there will be splendid fireworks.

Celebration of the Coup d'etat. (Feb. 22). Two hours after noon the glory of the blessed Royal Retinue arrived, the song of the King of Kings was played and the Imperial flag was raised over the special stand. His Royal Highness, the King of Kings, without pause after alighting from the imperial automobile mounted a horse, and His Royal Highness the Crown Prince and the Chiefs of Staff were at his stirrup. Amidst constant cheers and shouts of "Long live the King" and constant clapping of hands, they entered the stadium and began the inspection. First the sound of the joyous and thrilling hurrahs of the Girl and Boy Scouts who were honored with the sight of their great King and Fortunate Prince, filled the open spaces of the parade ground and mingled with the applause and cheers of the multitude which were heard from every section of the Stadium. Then the Royal Retinue passed before all ranks and every section expressed its loving worship of the Shah and its noble sentiments by greeting the blessed Cortege with shouts of hurrah.

Immediately after the roar of airplanes which, in regular formation approached from a distance caused the air of the parade ground to tremble and hearts to throb with joy. As the planes drew nearer and their roar louder the whole innumerable throng surrounding the parade ground began to applaud and cheer and their joyous shouts drowned out the sound of the planes. (Follows an account of a parade of Boy and Girl Scouts, officers, soldiers and students.)

Departure of the Crown Prince for Egypt. (Feb. 24). This morning at 8.00 o'clock the retinue of His Royal Highness the Crown Prince and his attendants, will leave Teheran for Egypt. On the 26th of Farvardeen, the Royal train will enter Teheran. (Note. This date corresponds with April 16, and not with April 28 as erroneously indicated in our previous number.)

Broadcasts of the Crown Prince's trip. (Feb. 27). According to information received the Egyptian radio each night at 8.30 Cairo time which is 10 o'clock at night Teheran time, will broadcast in Persian an account of the receptions and celebrations in honor of the marriage of the Crown Prince. A group of motion picture photographers also have gone to Beirut to take pictures from the first arrival of His Royal Highness until the return of the blessed Retinue to Teheran.

Amazing Creature! (Feb. 27, Arak news item). Recently a cow belonging to one Ali Riza Kishavarz gave birth to a calf possessing two heads and eight feet and also twice the size of the ordinary calf. And the cow after giving birth and seeing its own child, immediately dropped down dead.

Budget for 1318 (1939-40) (Feb. 27). (Note. Certain sums such as income from the sugar and tea monopoly and railway expenditures formerly carried on a separate account, this year are included in the regular budget.)

Expenditures - Rials	2,613,481,987	(about \$163,000,000)
Income - "	1,930,096,700	
Deficit	683,385,287.	(Note. This is expected to be largely covered by special receipts).

Principal increases over last year's budget include:

Railway expenditures	Rials 406,000,000.
Ministry of Trades & Arts including new factories	125,500,000.
Highways	45,000,000.
Ministry of War	40,000,000.
500 bed Hospital	39,000,000.
Public services	25,000,000.
Completion of Ministry of Post & Tel.	15,000,000.
Completion of Hospitals and public health centres	13,800,000.
Port equipment such as cranes, light houses, tug boats etc.	13,700,000.

Increase in Budget. (Feb. 28). Since this budget for the new year has been increased to about 70% more than last year's budget, it becomes plainly evident that the economic and financial power of our country has also increased in the period of one year to this extent.

First Skiing match. (Feb. 28). Friday, Isfand 5th, a skiing contest took place on the ski course located near Lashkarek ... which was arranged by the Teheran Club. In the first contest over a 500 metre course 21 contestants took part and as a result Taqi Imami, a member of the Teheran Club, was first and took first prize, a silver cup. In the second race, skiing in couples, 60 people took part, and as a result Mrs Khoja Nuri and Eriji Nuri were first and captured the silver cup.

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Address, Mr. John Elder, American Mission, Teheran.

April 1939

Death of King Qazi of Iraq. (Apr. 5). In view of the sudden death of King Qazi of Iraq the Royal Court (of Iran) will be in mourning for a week and all civil and military flags shall fly at half mast.

Near Eastern Powers Conference. (Ankara Apr. 5). The group of Turkish delegates that are to attend the celebration of the marriage of the Crown Prince of the Royal Government of Iran that is to commence on the 21st of April will leave for Teheran on April 10th under the leadership of Saraj Oghli the Minister of Foreign Affairs with a body of soldiers. The permanent council of the signatory powers to the Sadabad treaty which is composed of representatives of Iran, Turkey, Iraq and Afghanistan will meet in Teheran instead of Kabul as formerly planned.

Iranian Minerals (Apr. 9). Recently a Concession for the discovery and exploitation of a portion of its mineral lands was given to a Dutch Company by the Imperial Government of Iran, and an important step was taken in the development of Iranian mines.. . . The area of this nation is equal to that of six European countries - Germany, France Spain, Belgium, Holland and Denmark. Half of this area is occupied by mountains and a portion of the remainder also is agricultural land. Therefore we see that three fourths of Iran . . . is naturally suited to mining centres. . . . Most of the Iranian mountains due to the great dryness show various aspects, and the minerals can be recognized by the various mixtures of natural colors which reveal them. Coal, iron and aluminum veins that extend from the Alborz mountains to Kazvin have a coal that produces 7 - 8 calories of heat and the thickness of the vein varies from $\frac{1}{2}$ meter to $1\frac{1}{2}$ meters and sometimes to 2 meters. . . . Iron veins are found . . . more than any place else in the Iranian mountains and the places where its presence has been proved include Teheran and environs, Kashan, Isfahan, Posht-i Kuh etc. . . . The fine thing about these mines is that they lie near to coal mines and they have 62% iron and 1-8 % phosphorus. Copper is a metal that is found pure in nature and is present in most parts of Iran. Lead. This metal is found in most parts of Iran but usually because of its being unprofitable and because of lack of facilities it has not been given much attention. Turquoise. Iranian turquoise is known all over the world. Gold. This metal is present in most of the mountains of Iran.

Foreign Representatives at Wedding Festivities. (Apr. 12, Summary. The list includes an honorary delegation of 8 from Egypt with 10 attendants, also 8 attendants on the queen mother and two aides with two attendants for Princess Fozieh and a force of 166 infantrymen and 84 cavalry with their own band; a delegation of six from Turkey, 10 from Afghanistan, 6 from England in-

cluding Princess Alice and Lord Athlone, with five attendants; 5 from Japan, arriving by air; 5 from France with 15 officers and 41 sailors, 25 from Italy, 4 from Germany etc.)

Good Deeds of Boy Scouts. (Apr. 11). The Shahrud Boy Scout Organization has 392 Boy Scouts and the good deeds which they have done are as follows: 1) Rahmatullah Khazail found a lost child and returned it to its relatives. 2) Two Scouts guided a sick stranger to a municipal public health centre. 3) A Scout took a blind man to his home during a snow storm. 4) The medical division of Group 2 has treated several injured persons. The crafts which the Scouts have learned include weaving a volley-ball net, weaving Boy Scout insignia, pocket writing sets, carpentry work, weaving whistle cords, making scout knots etc.

Entry of Wedding party. (Apr. 14). To-day the blessed retinue of the Queen Mother of H.R.M. the King of Egypt and H.R.H. the fortunate Crown Prince, and H.R.H. Fozieh the illustrious bride of Iran, and the Egyptian Royal Princesses and attendants decree the descent of glory upon Iranian soil.... The blessed presence of H.R.H. Princess Fozieh in Iran is an earnest of the brotherly feelings of the noble people of Egypt toward Iran, and in truth this noble and illustrious bride is an angel of love and peace and has entered Iran that she may always be a means of unity and peace between the two peoples.

Welcome (Apr. 17). Teheran, which has been busy preparing for the receptions, has taken to itself a special beauty and lustre. In every avenue a spectacle of greatness and glory is witnessed and at every corner are found tokens of grandeur and magnificence. Each one of the arches of triumph which have been erected along the line of march has a unique distinction. On the top of some the image of Feruhar, like a divinity of fortune and victory, spreads his wings; at the base of others historic images repose which are examples of the ancient glory of Iran and Egypt; at one place the Arch of Jamshid and the Forty Pillars, and at another ancient relics of this country are set up; at another place the pyramids and the unique Sphynx of Egypt may be seen. It would seem that the spirits of the great kings of ancient Iran and of the famous Pharaohs of Egypt have rested on these arches in order to greet the two royal scions of Iran and Egypt whose names are written with raised and golden letters in the book of the history of the good fortune of Iran.... A thousand years may pass and the history of Iran will still record with raised and golden letters with glory and splendor this auspicious union. (Note. The train arrived at the gaily decorated Teheran station at 3.00 P.M. Outside Boy Scouts and other students were line up holding flowers and flags in their hands. Those invited to be at the station included Ministers, Military Officers, Members of Parliament and other dignitaries. A souvenir medal was presented to each of these and pinned on their breasts. The Shah arrived at 2.40 and as the train pulled in a salute of 21 guns was fired. After greetings by the Shah, the Queen and the Mayor of Teheran, the party moved through the avenues in cars. In the first rode the Shah and the Queen Mother of Egypt, in the

second the Queen of Iran and the bride, Fozieh of Egypt; in the third the Crown Prince and the Princess Fayzeh of Egypt etc. The students scattered flowers in the way and the train of 23 automobiles, preceded by a company of cavalry, moved slowly past cheering crowds to the Gulistan Palace.)

Splendid Sports Festival. (Apr. 24). (Summary. A great throng gathered at 3 P.M. in the Amjadieh Stadium in the presence of the royal family and guests. Upon her arrival a bouquet of flowers was presented by a girl from the Government Kindergarten to the bride with these words : " I have brought the pure hearts of little children for an offering on the occasion of thy blessed arrival. We children of the Imperial Kingdom are exalted to be able to congratulate with our untutored tongues the darling of Egypt and the new bride of our holy Homeland by presenting this bouquet as a token of our tender sentiments." Fozieh Khanum caressed and kissed the child with greatest tenderness. The Program followed, a Boy Scout Drill coming first. Then came a rhythmic drill or dance by girls divided into two groups, one group representing Iran dressed in red with blue skirts, wearing golden crowns and carrying wreaths in the Iranian colors of red white and green. The other group representing Egypt was dressed in white wore Egyptian bands on their heads and carried green and white wreaths, the Egyptian colors. Next came pyramid building by athletes, fencing, a display of ancient Iranian athletic exercises, a trapeze and parallel bar exhibition, drill with clubs, a salute of flag bearers and the formation of the Iranian flag by Scouts carrying colored cylinders. After singing the national anthem the crowd dispersed with prolonged cheers and applause).

Special Stamp Issue (Apr. 25). In commemoration of the happy celebration of the Royal Wedding five special stamps have been prepared which will be put in circulation all over the Kingdom today. (Note. The stamps are 5, 10, 30, 90, and 150 dinars, all bearing pictures of the Bride and Groom.)

Fozieh's Song. (Apr. 25). In honor of the happy celebration of the wedding... the national department of music has prepared a song of eight couplets named Fozieh's Song.... This song with notes and adorned with the picture of Princess Fozieh has been printed on a separate sheet and placed at the disposal of all.

Departure of the Fortunate Bride and the Illustrious Groom. (Apr. 27). At 12 (midnight) following a splendid display of fireworks His Royal Majesty with the greatest kindness and tenderness kissed the Crown Prince and the Princess Fozieh and then the happy cortege of the bride and groom departed.... between soldiers which were drawn up two deep on both sides of the avenue. Despite the lateness of the hour an innumerable throng had completely filled the streets and, preceded by a company of cavalry, the blessed cortege moved through the streets amidst the clapping of hands, unprecedented cheering and the tumultuous applause of all, and descended at the Marble Palace. (Note. The Moslem marriage includes two distinct ceremonies. The first is the formal wedding and the signing of the marriage bond. The second is the occasion when, perhaps months later, the bride is

escorted to the groom's house. The first of these ceremonies occurred in Egypt. The latter is the one described above).

Conference of Near Eastern Powers. (Apr. 30). Announcement. The third meeting of the Permanent Council of the Sadabad Treaty met in Teheran on the 7th and 8th of Ordibehesht 1318 under the chairmanship of the Iranian Minister of Foreign Affairs. After consideration of international affairs in general the representatives of the four signatory powers of the treaty took up the matters with which they themselves are more concerned, and it was revealed that a complete identity of view reigns. The next meeting of the Council will be held in the city of Kabul and its date will be set by later agreement between the four powers.

Opening of the Exposition of Iranian Products (Apr. 30). The fifth session of the exposition of Iranian products which was opened yesterday afternoon in the presence of His Imperial Majesty beyond doubt is the best and most splendid of the seasons of the Exposition because:

1) The natural and manufactured goods and products, both hand and machine which have been put on display are better and more perfect than in other years.

2) The order of the booths and the decoration and beauty and skill displayed in their arrangement are much better than in other years.

3) The booths of the Exposition reveal great progress in all economic respects and in the prosperity of the country.

4) The booths of the Exposition reveal great progress in that booths have been erected by new craft and agricultural and trade organizations.

Departure for Mazanderan (Apr. 30). Yesterday morning at 10 o'clock the blessed retinue of H.R.H. the Crown Prince and H. R. H. Princess Fozieh left for Mazanderan. (Queen Nezili of Egypt and Princess Faizah and Princess Faigeh and Princess Fatiheh and several attendants were in the party).

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Turkish Plane Crash. (May 2). (Summary. The seven Turkish planes that had come for the wedding celebration left Teheran on April 30 for Turkey. Near Tabriz they encountered a violent storm. One plane returned to Teheran, one landed in Diarbekr Turkey, two landed at Tabriz and one near Ardebil. One crashed in flames, killing one of the three airmen on board; the other also crashed in a whirlwind, one being killed; the two others bailing out in their parachutes and landing safely.)

Natural Science and Faith in God. (May 3). (Summary. Some think that the scientists who have sought out the foundations of the natural world are unbelievers. On the contrary many of them have been the closest to God of any. Consider Isaac Newton of whom Voltaire said: "If all the geniuses of the world were brought together Newton would be in the forefront of them all". Newton said concerning the movements of the heavenly bodies: "There is no natural cause and no agent in the rotation of the surrounding planets other than the hand of God". Scientists can make models of living things but cannot impart to them feeling or activity. For showing the faith of scientists the words of Darwin, the greatest authority on life and chemistry are the best proof "Living things are all from one source or from many sources which God has created as the foundation of life.").

National Savings Chest. (May 10). 1. For increasing savings and encouraging savers a Chest called the National Savings Chest will be established. 2. The National Savings Chest will be regulated by the Iranian National Bank.... 6. Interest will be paid at 4% on deposits of less than Rials 5,000; 3% on sums of from Rials 5,000 to Rials 20,000, and no interest will accrue to sums of over Rials 20,000. (The Rial is worth about 6¢).

Cross Country Run (May 11). This year twelve Middle Schools took part in the Cross Country Run.... the results were as follows: First Agha Izzatullah Keyanpur from Alborz Middle School, second Agha Majid Mahrpur from Alborz Middle School, third Agha Ameer Yezdani from Alborz Middle School, fourth Agha Isaac Ranjbar from Alborz Middle School. (Note. There were five runners from each school, the fifth Alborz American school man coming in seventh.)

National Census. (May 15). (Summary. A law for a decennial census was passed in 1310 but the necessary regulations for carrying it out were not made at that time. The Minister of Interior has therefore submitted these regulations for the approval of Parliament. The regulations provide that a 24 hour holiday shall be observed in each place where the census is being taken, only officials leaving their houses on that day except for emergencies to be specified. Officials are to wear special insignia and everyone is required to answer all questions under penalty of the law. The date of the census will be proclaimed by the Council of Ministers.)

Women in History (May 16). (Summary. Those who would deny woman's right of equality with man should consider history. In ancient Greece when its civilization was the envy of all, women were so honored as to be almost worshipped. Feasts were held in honor of Aphrodite the goddess of beauty. One woman in particular was the cause of progress in Greece in the age of Pericles, known as the Golden Age. Her name was Aspasia and she was a woman of great wit and beauty with a strong influence over Pericles, who, as a result of her friendship became deeply interested in art and beauty. In those days Rome was uncivilized and women despised, but as a result of Grecian influence woman's status improved, she took her place in the political life of Rome and Rome became the centre of civilization. Thus we observe that civilization progresses where women are honored and does not where they are despised and deprived of their rights. Countries, such as pre-Islamic Arabia, where women are looked down upon, are characterized by savagery. History shows also that men need women's strength and that the beauty of women stimulates thinkers to more brilliant thoughts than are possible without their inspiration.)

Opening of Sports Centre. (May 21). At 9 o'clock on Friday morning the ceremony of opening the Sports Club playing field took place in the garden opposite Athletic Ground No 1 of the Amjadieh. (Note. The centre has an area of 10,000 square meters and includes seven tennis courts claimed to be the best in Teheran, a swimming tank, acrobatic equipment such as parallel bars, ladders, rings etc., four volley-ball courts, a skating rink for winter use, and a dressing-room and rest house. It is planned to add a gymnasium for winter use and numerous shower baths.)

Drawing Lots for Betting Tickets on the Races. (May 25). Yesterday morning as had been previously announced the formal drawing of lots for the betting tickets on the horse races began in the Municipal Restaurant in the presence of representatives of the government bureaux and foundations and the directors of the lottery commission, and the Racing Club and a large number of lottery ticket holders. ... The holder of the ticket on the winning horse will win Rials 40,000, of the second Rials 20,000 and of the third Rials 10,000. Twenty thousand Rials will also be distributed among the other holders.

Are English Papers Circulators of Lies and Slanders? (Itilla'at, May 27). We should expect nothing else. This is the custom of foreigners to open their lips for taunts and insults toward outlying countries especially if these countries possess independence of thought and purpose and are confident in their own self-esteem and native powers merely for an example we quote something from these same papers. The speaker is Miss ---- of the organization of Christian propagandists in the yearly meeting of the Medical Society (of England), and, as we know, this type of person should, in obedience to the teachings of Christ who consider even the thought of evil speaking and lying and calumny a great sin, be examples of rightness, truth and impartiality. Nevertheless we observe how, when they talk about our royal country they reveal toward our country the same rancour and malice that the Pharisees showed toward Christ twenty centuries ago.

This propagandist of the way of Christ, this propagator of truth and righteousness and the knowledge of God and truth telling says: " Even tho the government of Iran has begun the training of

girls, still the profession of medicine is considered a low profession, whereas from the earliest times, and especially in this age of knowledge and perfection the profession of medicine has been honored as a noble one Is not a woman who is a member of the missionary body ashamed to depart from the truth to this degree and tell such an obvious lie? And the amusing thing is that this same woman writes: "From the earliest times the Iranians never accustomed themselves to truth-telling and on this account consider Christians stupid for telling the truth." The Iranians from the earliest days of history not only were not liars but were the greatest propagators of truth and honesty..... Psychologists well know how women dedicate themselves to religious affairs and what disagreeable dispositions and bitter and obstinate and malicious temperaments these old maids, deprived of natural functions, develop. Therefore when a woman such as Miss ---- quarrels with a country they know it is an evidence of a sort of epilepsy or some other disease....

If we consider the other complaints of this epileptic woman all are of this sort and all are ill-mannered. She complains about the entry of blankets and sheets into our country We do not know why those who live in countries that have more laws and regulations than any others when they leave their own country wish to obey no regulations and laws and be like the monkeys of the African forest, free and unrestricted.

The Iranians are very suspicious of such Europeans as you who know no other obligations for yourselves than pride and conceit and contempt of other people and have concealed imperialistic designs or desire for self-display under the cloak of trade and of propagating the Christian religion, and never desist from spreading poison and embittering our palates. And if one studies the history of the Europeans who, for the last 200 years have come to the East and become rich and gone home, we shall see the Iranians have a right to these suspicions and you have always proved to be bad, and if there has been one good and just person among you there have been 99 of you selfish and proud and offensive and evil speaking.

NOTICE

This issue is the final one for the School year 1938-9. It is anticipated that the service will be continued next year at the same rate as this year, i.e. Riials 10 for Iran and \$1.00 or 4 shillings abroad. Personal dollar or sterling checks may be mailed to the editor now or during the summer months. The first issue of Vol. IX will come out in September and contain summaries of the news of the three summer months. This number will be sent to all on this year's list.

Address all communications to -

Mr. John Elder, American Mission, Teheran, Iran.

June-Aug. 1940

Glycerine, Soap & Candle Factory (June 1). The establishment of a Glycerine, Soap and Candle Factory, which is a part of the industrial program of the country, has been completed, and the glycerine branch of the same has commenced operations. The soap branch and that of various products will soon come into operation. The machinery of the factory, weighing 1600 tons, was brought from Germany and has been set up in the vicinity of the cement factory, 6 kilometers from Teheran to the south. The factory building is of three layers, i.e. storeys, and has been built in a modern and attractive style. The daily output of the factory consists of two tons of glycerine, which will be used for medical purposes, for explosives and so on, and about 30 tons of various soaps such as toilet soaps, laundry soaps, medical soaps and so on, and in addition other chemicals (such as toilet powders, cosmetics and shoe polish).

National Animal Husbandry (June 3). As a result of carelessness relative to the animals of the country in the past, the animals of the country have completely lost their outstanding characteristics, and the breeds were in every respect deteriorating and going toward extinction to such an extent that good draft and milch and beef cattle capable of profitable use did not exist, and in the same way the wool of the sheep was not suitable for spinning and weaving into cloth as it had lost its unique delicacy; until the Central Department of Agriculture in accordance with the blessed command of H.I.M. the King of Kings imported from abroad a large number of outstanding and pure breeds of foreign animals for the sake of improving the national breeds, and by preparation of adequate facilities encouraged and induced the farmers to cross breed their cows and ewes with foreign bulls and rams and now a number of offspring of these breeds whose sires are foreign animals and whose dams are Iranian, have been produced, that have a significant share of the traits of their sires and it is hoped that in the near future we shall become possessed of the best milch and draft and beef cattle and similarly of wool (bearing) sheep. (The article then mentions the various breeds of cattle, sheep and poultry that have been introduced and concludes) Some of the above-mentioned animals and poultry have been sent by the Central Agricultural Department to all the provinces in order that farmers and landowners may employ them for improving the breed of their animals and up to the present satisfactory results have been achieved.

Mysticism (June 3). Are we not in need of more spirituality? "Physical progress is not enough. We should once again take cognizance of our souls. But we should not think that predestination has absolute sway in the world, but every individual should purpose to discover the truth".....Radha Krishan (?) one of the learned and scholarly men of India who teaches about the eastern religions in Oxford University, has recently published a famous and unique book under the title Eastern Religions and Western Thought. Most of us should sell all of our books and obtain this valuable one, because this book carries one along the various stages of the different religions of mankind and discloses in the best manner and reveals what trouble man has endured during the long centuries in order to arrive at the truth and to what extent he has succeeded in this path.

It is plainer than the sun that no power like the power of the spirit can assure the progress and elevation and good fortune of a people. Material civilization has brought humanity nearer than ever to the precipice of oblivion, and now a fire has been lighted in the world whose flame blazes higher than ever. Is it not necessary in order to put out this fire to find a relationship with the eternal source of the spirit and to secure help and assistance from it for achieving success?

Discovery of Gold Beads of Achaemenian Age (June 6). (Summary-
A quantity of scattered gold beads was found in Behbahan in Pars province which proved to belong to a gold necklace. The workmanship was extraordinarily fine, some of the beads being but 1 mm. in diameter and pierced with a hole for the string).

War with Malaria (June 6). The Central Department of Agriculture for the purpose of increasing the Gambusia fish which is the greatest enemy of the malaria mosquito, has recently taken steps for the increasing of this fish in the Bandar-i Pahlevi lagoon, and from there has transported a quantity of the said fish into malaria infected regions of the country and poured them into rivers and waterways in order to destroy the malaria mosquito by this means. (Note. A fish hatchery has also been started at Karaj to make possible the distribution of this form of fish to all portions of the country).

Metereological Stations (June 8). The Central Department of Agriculture has recently taken steps for the creation and erection of meteorological stations in various sections of the country for the purpose of determining the barometric pressure and moisture and rainfall, and up to the present 72 such stations have been set up and made use of.

Granting of Scientific Medal (June 10). In recognition of the services of many years of Agha Dr. Jordan and his wife, the president of the educational institution Alborz College of Teheran, and their worthiness in educational service, the Minister of Education has bestowed on each of them a Scientific Medal of the First Class.

Construction of Stock Exchange (June 13). The National Bank, with a view to the construction of a stock exchange commensurate with the dignity of the capital of the imperial kingdom, has devoted a large area of Sangledge, located in the center of Teheran to this purpose and all the houses occupying the space this area will require have been bought up by the Teheran Municipality and destroyed, and now the National Bank is engaged in drawing up plans for its various buildings. The entire area of this square and the regions surrounding it is about 330,000 square meters and it extends to the Khayyam Avenue on the east and the Shahpur avenue on the west and near to the Sepah avenue on the north and almost to the Buzurjumihr avenue on the south. The area will have a main avenue 60 meters wide which will end in the large square of the exchange and will also have a number of 30 meter avenues which will connect the area with Khayyam and Sepah and Buzurjumihr and Shahpur avenues.

With the construction of the large square of the exchange which will be of the most modern buildings of the world as to style and technical principles, in addition to the improvement and beautification of the capital a great service will be rendered to the concentration of corporations and commercial foundations and means for facilitation of trade will be provided.

Celebration in Municipal Cafe. (June 17). Saturday afternoon, on the occasion of the completion of the school year and in honor of many years' service of Dr. Jordan, the president of Alborz College, and his wife, a splendid celebration was held in the Municipal Cafe by the college teachers and the alumni of that school, and a large number of the old graduates of the school also took part in the celebration. First Agha Ahmed Nakhostoen, a teacher of the college, gave an address of welcome to all the guests on behalf of the graduates and then presented to Dr. Jordan a gift which the old and new graduates of the college had given as a souvenir and following that a warm and loving address was made by Dr. Jordan and his wife concerning all the graduates, and the meeting ended in joy and happiness at 7.30 P.M.

General Conference of National (Civil) Aviation Clubs (June 20)

(Summary. The first annual conference of the Civil Aviation Clubs was held yesterday for the election of a governing body and other officers. Reports were then heard as to the activities of the clubs during their first year from which it appeared that in a little less than one full year 126 branches have been organized with a total of 247,679 official members who have paid their dues. A total sum of over ten million Rials plus over 1000 pounds sterling and \$176 have been collected. Altogether 2,498 volunteers for flying have been enrolled of whom 444 have been examined and 45 are learning to fly. A new field is being constructed 12 miles west of Teheran with quarters for instructors, rest rooms and hangars. The needed planes have been bought from America and will soon be available.)

New Cabinet (June 27). Yesterday at 7.00 P.M., His Excellency Agha Mansur the Prime Minister was honored by reception into the blessed presence of H.I.M. the King of Kings and introduced the following cabinet into the blessed royal presence: The Hon. Agha Ali Mansur, Prime Minister and Minister of Arts and Crafts; the Hon. Agha Aalam, Minister of Foreign Affairs; The Hon. Agha Khosrovi, Minister of Finance; The Hon. Agha Ali Soheili, ambassador of the royal government at Kabul, Minister of Interior; The Hon. Agha Alam, Minister of Post and Telegraph; Teemsar Gen. Nakhichivani, acting Minister of War; the Hon. Agha Dr. Sajjadi, Minister of Roads; the Hon. Mir'at, Minister of Education; the Hon. Agha Mohammed Sarvari, acting Minister of Justice; the Hon. Agha Sadiq Vasiqi, acting Minister of Commerce; Agha Ram, head of Central Department of Agriculture.

In accordance with the will of the blessed being, the King of Kings, Agha Mateen Daftari is released from service in order to take a rest, and similarly Agha Hikmat, Minister of Interior, is released from service for the purpose of medical care.

Reception of members of Parliament by His Majesty. (June 30) (Summary

His Majesty met the members of Parliament and newspaper editors in the Sa'ad Abad palace by appointment at 10.30 A.M., the new Prime Minister being present. He began by saying that his purpose was to give them his ideas directly. He then expressed dissatisfaction with the way things were going. He is always being assured that everything is all right, he said, but it is not so. The people should be awakened but nothing is being done about it. The former Prime Minister was negligent in this regard. We are confident in our neutrality but we should be getting ready for difficult days to come. We have neglected to make use of the means at our disposal such as meetings, the press, the radio, etc., and our rights are being destroyed. I am counting on the new prime minister to waken the people and prepare them for hardships. The press should not enter into arguments about the belligerents but this is no reason why it should write nothing for the illumination of the thoughts of the people, rather they should fill the papers with useful editorials. Similarly we have not profited at all by the radio, but must do so hereafter. Parliament is not to take a summer vacation but must co-operate in this matter.)

Misfortune of the Orient (July 4)..... The fact that every few days one of the western nations comes out of its corner and expresses sympathy for the eastern nations in deceitful words and phrases seems very amazing to the eastern peoples who, for a long time, have been acquainted and familiar with this sort of talk, and they begin to doubt and deny the intelligence of the westerners. Is it possible to believe that the hearts of the Europeans burn for the welfare of the Orientals more than their own hearts burn for themselves? Such an idea is entirely senseless and vain. For more than 200 years the Orient has tried out the western nations in all respects, and knows very well that all of them are working for their own advantage, and in the field of testing and action none of them is any better than the others.... Whatever hurt and injury has been seen in this period has been at the hands of you westerners and in accordance with the record of your works and actions inscribed in the history of his own past life he knows that no one of you westerners desires or has desired the persistence and stability and greatness of the oriental nations.

Teheran, Iran

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February 1941.

No. 7.

The Rights of Women in Iran To-day - Address by Dr. Homan, Teheran Judge. (Feb. 2. Summary. After discussing at length the conflicting ideas of women's proper position in society, such as the American idea of complete equality and the German idea of entire subservience, he comments on the vast change wrought by the present regime in Iran, such that whereas previously women had almost no legal rights and were completely subservient, now there remain but five points under Iranian law where there is a difference between the rights of men and those of women. He discusses each of these five points in detail. The first is the provision contained in article 949 of the civil code whereby a man may have plural wives whereas a woman may have but one husband. There is no need, he says, of going into the pros and cons of this question which has not yet been settled either in Europe or America, but it is undeniable that a woman's nature cannot tolerate her husband's having another wife. The law has safeguarded women by the 6th article of the marriage code which provides that at the time of marriage the man must state whether he has another wife or not, and his statement be recorded in the marriage certificate, a false statement in this regard being punishable by from six months to two years imprisonment. In addition article 1119 of the civil code permits the parties to a marriage to make any conditions that do not actually nullify the bond, and to write these conditions into the contract, such that if a husband takes another wife, or is absent for a stated time, or deserts his wife, or makes an attempt on her life or otherwise misbehaves, his wife shall be entitled to seek a divorce. In this way a wife may, both before and after her marriage, guard herself against having a rival wife.

The second difference is that according to article 1133 of the civil code, a man can divorce his wife whenever he wishes, while no such right has been given to the wife. There is not the slightest doubt that in this law the legislators have established man's superiority over the woman. In conformity with this principle article 1105 recognizes the husband as head of the family and in article 1117 the husband is empowered to forbid his wife any trade or craft that he thinks undesirable for the family or for society. In article 179 if a husband sees his wife in bed with another and kills or wounds her he is not punishable, while no similar right is given to the wife. The conditions of these articles are natural and logical and I do not think any woman either will think otherwise.

At the same time the right of absolute divorce in the husband is deserving of criticism and is capable of being abused by some. It would be better to have the legitimate grounds for divorce plainly indicated as is the case in the west. Formerly no one wanted to permit the wife to demand a divorce, but with the passing of articles 1129 and 1130 this condition has been corrected and a wife can sue for divorce under the following circumstances: 1, if the husband refuses the dowry, 2, if he violates other of his wife's rights, 3, if he so misbehaves that life with him is unendurable, 4, if because of incurable and contagious disease, the marriage is dangerous for the wife.

(Feb. 3). The third difference is in the law of inheritance by which the female's share is half that of the male. This law, which affects women adversely, is compensated for indirectly by a provision of the law whereby alimony is provided for by the marriage contract, and the husband in addition, is required to pay a stated allowance.

The fourth difference is in regard to children, as the entire guardianship of the child is with the father and the paternal grandfather. In all legal and financial matters the father and grandfather are agents, and in addition the marriage of a daughter is conditioned upon the approval of the father and the grandfather, whereas women have no comparable authority. This is because the inexperience of women might result in their making mistakes, a condition which the

unveiling of women will soon correct.

The fifth difference is in political life, as a woman cannot vote for a member of Parliament or be elected to this office. In our country, however, thanks to the powerful royal patronage, women have, in a brief period, taken their place in most branches of social life, becoming doctors, government employees, heads of commercial organizations, technical experts, flyers, scouts and public speakers, and have even represented the government at the League of Nations and international conferences with a naturalness and energy that have astonished all. The great privilege which the law gives to women is that any woman can control directly her own possessions, a right which is not yet granted to a married woman in Europe or America).

Report of School Commencements (Feb. 4. Summary. The 15th of Bahman being the date of the founding of the University, has been made the occasion for the distribution of diplomas, certificates and prizes in all parts of Iran. The records of the year reveal the following facts for the country as a whole: 6th class primary school, 22,621 examined, 11752 passed; 1st cycle of the middle schools, i.e. 9th class, 6150 examined, 4250 passed; 2nd cycle of the middle schools, 1790 examined and 1005 passed; normal schools and colleges, number examined not indicated, 917 passed.)

Results of Kermanshah Census (Feb. 5).... Number of families, 19,665, number of males 47,265, number of females, 41,337, total population, 88,622.

Regulations regarding Construction Activities (Feb. 10). In order that Teheran buildings may be constructed in accordance with sound principles the Teheran municipality has the rule that no one is permitted to erect a building in the municipal area without a municipal permit. According to these regulations the builder submits a statement of the conditions of the locality to the technical bureau of the municipality, which, after visiting the location and comparing it with the basic plan for extending and widening the streets, gives a printed official paper as a permit for preparing the plans. Then the petitioner can submit the necessary plans which possess definite conditions, to the technical department of the municipality, and the determination of the color of the doors and windows that face avenues and public thoroughfares must be with the approval of the Teheran municipality. The Teheran municipality shall have supervisory powers during construction, and whenever the building is not in accordance with the approved plans the municipality shall have the right to arrest the building and to compel the owner to reconstruct.

Code of Penalties for Offences Connected with the Railway. (Feb. 11- Summary. The law provides penalties of from five to fifteen years imprisonment at hard labor for any who cause a train to be derailed or wrecked or any other serious accident to occur, by tampering with the rails, bridges, telephone poles, wires, rolling stock etc. If the offence results in one or more fatal injuries, the offender will be executed. If no accident results, the offender is liable to four to ten years imprisonment with hard labor.

If the offence is by the collaboration of two or three persons, the penalties will be increased by one third, excepting that the death penalty shall remain unchanged. Other penalties are provided for offences caused by larger groups, offences by armed men, for accidental offences and so on.)

Experimental and Model Farms (Feb. 13. Summary. One of the very useful activities of the Department of Agriculture is the conduct of model and experimental farms, two types that may seem very similar but in reality differ greatly from each other. The experimental farms conduct many sorts of experiments. There is, first, a preliminary test to determine whether a given plant will grow or not in a certain climate, and also whether it can be grown profitably. Second is a test of varieties, to determine which variety of a desirable plant can best be

in a given locality. Third is the seasonal test to determine what is the best season for planting in the various localities. Fourth is the scientific testing of water, fertilizers, soil and so on which must be carried out by experts. Each crop requires a different fertilizer and these fertilizers must be used carefully and in determined quantities. The Department of Agriculture has founded 53 local centres of which 10 have been set aside for experimental purposes. These are divided into seven classes in accordance with the temperature of the climate, viz. very warm, warm, moderately warm, moderate, moderately cold, cold, and very cold. In each class products suited to that climate are tested out. Aside from these ten experimental farms, the other centers all have model farms.)

The Matter of Transporting Wheat from India. (Feb. 19).... According to new information received, responsible quarters in India have offered this explanation, that seeing wheat is exported abroad from Iran, they have cancelled the permission formerly issued in this regard. Seeing that the Ministry of Foreign Affairs is engaged in conversations and steps for correcting the mistake and removing the difficulty, we shall refrain from comment on the matter.

Celebration of the Coup d'Etat at Jalaliyeh Stadium. (Feb. 23. Summary. Year by year the significance of this celebration has increased, and it is now a witness to the increasing greatness and might of Iran. The program this year was as follows: entry of the Royal Family, inspection of troops by His Majesty who was mounted on a white charger, the presentation of flags to the standard bearers by His Majesty, and a parade lasting over three hours including Girl Scouts, Air Force, Boy Scouts, Middle School and University students, military school, naval units, infantry, artillery, and finally mechanized troops that included motorcyclists, armored cars, light and medium tanks, anti-aircraft machine guns, 105mm. long guns and 150mm short guns all of the latest models. The sight of all these amazing weapons and machines left all drowned in joy and gladness and filled their hearts with overflowing happiness. Note. All editions of the local papers for many days carried fulsome articles of praise for the achievements of the new regime and large numbers of pictures illustrating the celebration).

Results of Kerman Census. (Feb. 19).... The number of the population, 50,084, is composed of 25,654 males and 24,394 females forming 12000 families.

Earthquake in Mohammad Abad Qa'in (Feb. 27). From Birjand they send a report that a severe earthquake occurred in Mohammad Abad Qa'in, located on the edge of the Kavir (desert) on the 28th of Behman (Feb. 17), and it is feared that of 700 persons there only 100 have escaped death. A commission composed of the governor, a member of the provincial council, the village head man and some of the elders also has been formed to protect the possessions of the dead. Since the village has been ruined it has been decided to select a place near the water as determined by this commission and to commence reconstruction on modern lines.

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Teheran, Iran.

Vol. X

No. 8

March 1941

Result of Yezd Census (Mar. 1).... Number of families, 14,518.
 number of women 31,244, number of men, 28,822. Thus the total population of
 those living in Yezd and in an area of six kilometers distance is 60,066.

Budget Bill for 1320 (Mar. 2). The budget bill for the year 1320 was submitted to the Parliament in the following form at to-day's session by the Minister of Finance for their approval: Parliament of Iran, I submit for approval the national budget, which anticipates an income of 3,613,768,718 Rials and an expenditure of 4,323,911,676 Rials, with a proposed law of three articles as indicated below; and I would explain concerning the excess of 710,142,958 Rials expenditure over income, that of this excess the sum of 650,000,000 Rials has to do with obligations which have been incurred as follows for carrying out necessary items of the government program in 1319 (advanced) from revolving funds in the treasury and partly from a loan by the bureau of economics in accordance with the law of the 8th of Ordibehesht 1319.

For the Iron Foundry to the Krupp Co.	Rials 124,000,000
Five hundred bed hospital	13,000,000
Road building	130,000,000
Division of economics, pest control, census, and the purchase of foreign educational plants	<u>383,000,000</u>
	650,000,000

(Summary of the proposed budget for 1320 as compared with expenditures for the year 1319.

	<u>1319</u>	<u>1320</u>
Ministry of the Court	5,222,480	5,222,480
Parliament	9,985,000	11,080,470
Prime Minister	10,080,000	11,007,000
Ministry of War	484,729,980	593,121,524
Public Safety	35,678,400	35,678,400
Ministry of Interior	131,607,000	170,437,883
Ministry of Justice	64,046,000	78,610,000
Ministry of Foreign Affairs	33,400,000	30,700,000
Ministry of Post and Telegraph	71,000,000	90,000,000
Ministry of Education	138,800,000	194,920,080
Ministry of Trade	5,200,000	5,700,000
Central Dept. of Agriculture	71,615,477	121,615,477
Ministry of Finance	145,698,378	265,785,700
Ministry of Arts & Crafts	744,620,000	990,788,000
Ministry of Roads	999,136,800	1,092,138,002
Miscellaneous	269,153,512	627,106,659)

Preparation of 2500 Garments.(Mar. 4). The assistance of phil-
 anthropists to the Foundation for the Protection of mothers and newborn infants
 and the poor, has produced very beneficial results. This organization is engaged
 in the preparation of 1000 suits of baby clothes for nursing infants, and also
 500 boys uniforms and 500 girls uniforms, to be distributed among the neediest

students of the primary schools, and in addition to the 500 girls uniforms, an extra dress will be given to each. The cloth for the poor girls dresses will be given to the primary schools to be prepared and sewed by their workers, but the clothes for nursing infants and needy students of the boys school will be given already sewed. These 2500 suits will be given out the last day of the year, and thus is the best (possible) gift which this holy foundation will give at the time of the national New Year's festival for the comfort and encouragement of the poor children.

Approval of National Budget Estimates for 1320 (Mar. 7)....

The total of receipts on the budget of 1319, equaled 3,094,393,977 Rials, and the total of the anticipated receipts for the budget of 1320 equals 3,613,768,718 Rials and shows an increase for the present year of 519,374,741 Rials, and the total of budgetary expenditures for 1319 equaled 3,210,943,027 Rials, while the anticipated expenditures for the 1320 budget shows 4,323,911,676 Rials. The difference, that is the increase in expenditures for 1320 over 1319 comes to Rials 1,112,938,649.

Results of Resht and Pahlevi Census (mar. 8). Resht, number

of families, 24, 490. Number of men, 61,409; number of women 60,216, total 121,625. Bandar-i Pahlevi, number of families 7,928, number of women 18,030, number of men 19,481, total population 37,511.

Purchase of Wheat (Mar. 9).

Concerning the purchase of a quantity of wheat from the U.S.S.R., concerning which steps and conversations were commenced some time ago, according to information received, the U.S.S.R. has recently agreed to sell 50,000 tons of wheat and the U.S.S.R. trade representatives are undertaking with the Ministry of Finance the arrangements for carrying out this transaction.

Student and Athletic Trips During No Ruz Vacation (Mar. 10)

(Summary. The Iranian New Year's vacation will see students and athletes on the road and competing in track and field events in no less than fifteen Iranian cities. The teams will leave their respective cities near the end of the old year, March 20th, and arrive at their destinations on New Year's day. They will have two days for rest and sight-seeing, and on the third day will run off their trial heats. The fourth day will be for rest again, and on the fifth day will come the finals, with the return scheduled for the sixth day.)

The Affair of the Cargo Ship Arabia. (Mar. 13).

As we informed our readers in our issue No. 4425, under date of the 25th of Day, a quantity of supplies which the Imperial Government had bought for its factories and had been loaded on the Italian ship Arabia, belonging to the Lloyd Trestino line, has been detained since last summer in the harbor of Assab in Eritrea, and steps were taken by the government to effect means for transporting the same.

Now, in accordance with news received, it becomes evident that all the steps which the Imperial government has taken from that time to the present for arranging a method of transporting these goods, which, in addition to their great value are extremely necessary for various factories, and every day's delay in the arrival (of which) causes great loss, have reached no result, despite the fact that following conversations and the reaching of an agreement with the Italian government to this effect that if the Imperial government would charter a neutral ship and send it to Assab there would be no difficulty about transporting the goods, with difficulty a Panama ship called the Uruguay was chartered at a high price and all the cargos paid in advance and it started to Assab. When the ship got near Aden the Italian government broke its previous agreement and gave excuses that no neutral ship could be allowed to enter Assab, and as a result the ship Uruguay has been held in Aden and the transport of materials has not been affected.

Since, despite all the efforts of the government, and seeing that the especial importance of these materials for various national factories has been repeatedly called to the attention of the responsible authorities, no practical and acceptable method for the transportation of these materials has been adopted by that government, and in view of the latest information that it has flatly refused entry of the ship to Assab, therefore, in view of this violation of its agreement by the Italian government, and the unconcern of that government to solve this matter, truly enormous damage accruing to the Imperial Government as to the cost of the goods and the hire of the ship and the damages resulting from the delay, a claim has been made on the Italian government and immediate compensation has been demanded.

Ceremony of Opening the Law School (Mar. 16). (Summary. Yesterday afternoon the new building erected to house the law school was opened in the presence of the prime minister, the president of Parliament and other notables. The Minister of Education delivered the main address. In this he recounted the history of the construction of the University under the patronage of His Imperial Majesty, who laid the first cornerstone in 1934. The first unit to be constructed was the Medical School which was completed three years ago. In 1938 also, the structural work of the School of Pharmacy and the Dental School was completed, and these buildings are promised for next year. The school of Technology was begun in 1940 and the essential portions of this building are now completed. A Club House for the students was begun in 1938, and is all completed with the exception of the central heating equipment and sanitarium and kitchen, and it will soon be ready for use. Plans have been approved for a building for the Literary and Scientific Schools and a Fine Arts School, which should be completed next year. The Law School, now being opened on the west side of the campus, covers 3340 square meters of land, part of the building being three storeys high and part two. The building contains nine class rooms seating from 50 to 180 students each, an auditorium seating 400, a study room, a library with space for 30,000 books and 20 other smaller rooms. Following other addresses the building was declared formally opened by the prime minister, and the guests inspected the structure and were then served tea and sweets in the reception hall.)

At the German Legation (Mar. 19). In accordance with an invitation given by the German minister and Mrs. Ettol, yesterday evening from 20.30 the prime minister, the president of Parliament, the minister of the court, and (other) ministers and members of the ministry staffs and heads of departments took part in a soiree which was organized for showing a moving picture film.

At 21 o'clock the film, War on the Western Front was shown, and the party lasted until after midnight. The minister and the embassy staff made the guests welcome.

New Year's Celebrations. (Mar. 23) (Summary. Early on the morning of New Year's day, March 21st., a distinguished gathering of ministers, members of Parliament, department executives, university professors, heads of national organizations, army officers and others, gathered in the garden of the Gulistan palace and exchanged New Year's greetings, and were then received in order of rank by His Imperial Majesty and the Crown Prince. The new ambassador from Hungary was then admitted to the royal presence and submitted his credentials. Following him the other members of the diplomatic corps were received, and then came the officers of the army. Later in the day an elegant reception was held at the Iran Club; throughout the city restaurants and hotels were gaily decorated and illuminated and put on special programs for the occasion. Sweet shops and shops selling nuts, flowers and greeting cards, were crowded all evening, many being forced to remain open until early morning. Large numbers left for trips to the provinces and an unprecedented crowd numbering many thousands traveled by train and bus to the shrine city of Qom.)

Division of Spheres of Municipal Activities. (Mar. 26). The Teheran municipality, in harmony with the methods and principles common to the great cities of the world, will change its organization as of the 1st of Farvardin of this year, and will divide all of its activities in every respect among four boroughs in the city and one in Shimiran, and each municipal borough will be equipped with all necessary facilities.

In other words steps have been taken for the establishment of a day and night public dispensary, a technical bureau, issuing permits in regard to building matters and electricity, cleaning and irrigating, gardens and flower, provisions and tradesmen, collection of income tax, and in general all that is demanded of a complete municipality).

The Rights of Women in Islam and Europe Written by Hassan Sadr. (Mar. 26). (This is a book review, which describes the book as being divided into two main sections. The first deals with the transformations in marriage throughout history, describing the customs of Rome, Greece, Pre-Islamic Iran and Arabia, the Moslem world, barbarian countries and the world in general. The second section deals with the rights of women in marriage in all its forms throughout the world, including marriage customs and laws in Islam and Europe, polygamy, divorce, the relative abilities of men and women, customs in Indo-China, Tasmania, varieties of marriage such as trial marriage, temporary marriage, concubinage and the like, Islamic ideals of marriage and divorce, and the divorce laws of Islam as contrasted with those of Europe.)

Opening of the Torbat Haidari Road. (Mar. 31). The road between Torbat Haidari and Khoi, which is 138 kilometers in length and was commenced in the month of Day 1319 has been completed and opened and now automobiles and trucks go back and forth with ease..... The construction of this road has made a deep impression on the spirits of the population of the provinces and villages along the way, and has influenced immeasurably their economic affairs.

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TEHERAN, Iran

Vol. XI

No. 1

June-Aug. 1941

Report of Red Lion & Sun. (June 6. Summary. Aghaya Jamm, president of the Red Lion & Sun presented his report for the first three years of the activity of this organization, of which the following are salient points. 1. A large free public dispensary has been opened in south Teheran, where between eight and nine thousand patients are treated monthly, the poor, free of charge. 2. The arrival of Iranian citizens forced to leave a neighbouring country created an emergency that was promptly dealt with. A fund inaugurated by generous gifts from the Royal Family, reached a total of over Rials 428,000, which has been administered by a special commission. 3. A sum of R50,068 was collected for the relief of the Nehavend flood sufferers. 4. A subscription list was opened in Teheran for relief of the Turkish earthquake victims in 1318, by which R144,084 were raised. 5. Following the cholera outbreak in eastern Iran in 1318, all possible help was given the Health Department, and R78,500 contributed for medicines and injections. 6. Other smaller sums were given to victims of fire, flood and earthquake in various parts of the country. 7. Direct relief was given needy individuals after investigation.)

(Continued June 7. 8. A Radiology and Physiotherapy outfit was purchased by royal command from Moscow and installed in Firuzabad Hospital. 13. Branches of the organization have been founded throughout the country, of which a large number have established local hospitals. Receipts for the three years were Rials 1,098,460, expenditures Rials 1,079,005.)

Bill for Increasing Circulation of Paper Money. (June 8. Summary. Two years ago the limit for the circulation of bank notes was set at Rials 1,500,000,000, and it was provided that a gold and silver backing of 60% be maintained against these notes. In addition in 1316 permission was given to sell the crown jewels that had been placed in the bank as part of the capital. However in view of their enormous value and the condition of world markets, it was not found possible to sell them advantageously. Hence it has been decided to count the jewels as part of the gold and silver reserve, pending their sale, and to permit the issuance of Rials 500,000,000 in new notes till their circulation reaches a total of two billion Rials.)

Ahwaz (June 10). As a result of a strong wind which was blowing and the carelessness of workers, at 12 o'clock on the 18th of Khordad a fire broke out in the storeroom of the Dehdashti Brothers situated within the city in which several thousand tons of wool were stored, and as a result about two thousand tons of wool and one small child were burned....

Second General Conference of Iranian Civil Aviation Clubs. (June 20. Summary. In the presence of the prime minister and other notables the report for the year was presented. By Mar. 20, 1941, a total of 471,047 members had been enrolled in Teheran and the provinces. The income of the Club has reached a sum of over 13½ million Rials of which more than 11 millions were from membership fees, the balance being from gifts from all over the world. So far 3,935 young people have volunteered to learn flying, 655 in the past year. Eighty-five are at present learning to fly, of whom 26 have made their solo flights. The air field being constructed 13 km. west of Teheran, is almost completed. One million square meters of land have been leveled, two metal hangars constructed, a large three storied aviation school building, covering 2,350 sq. meters of land has been started and should be ready by the beginning of winter. A quantity of practice planes and parachutes and extra motors and supplies have arrived from America, and will soon be put to use, and a further sum of \$63,000 will be spent for additional supplies this year).

Concerning Reports from Free French Agency (June 30.) ... These reports originate from certain sources and are re-coined and circulated by various means throughout the world in order to occasion a confusion of world opinion, which is their fundamental purpose.... (Now) they strike a new note and taking the opposite course wish to make the Soviet suspicious of us on the pretext that Iran is the residence of a large number of foreigners, and thus destroy the friendly relations of the two countries, and more amazing than that, this time those agents have torn aside the curtain and openly report joint pressure by the Soviet and English governments on Iran.

If the originators of those rumors believed in national prestige and honor, it would not be possible to raise shamlessness to such a degree as to permit themselves to make the prestige and honor of others the plaything of their own evil designs and circulate such rumors. The people of Iran, who have always shown their determination to preserve their national honor and prestige, and have not refrained from any sort of sacrifice in this path, vigorously condemn these poisonous machinations.....

History of Iran and Europe (June 30). The History of Iran and Europe which has been written under the light of the efforts and exertions of Aghaya Dr. Khanabayan, the professor of history at the University, is a comprehensive and useful book which is valuable for students, especially lovers of history, inasmuch as the worthy writer has written precise events of history with the finest details. (Note. The reviewer reports that these political activities are divided into three parts, the period before the murder of Abu Moh-sin Khorasani, the period of disturbances following that murder, and the tribal movements of the time of Maimun,)

Relative to Tas Agency News (July 2. Summary. Our readers will have seen the expression of good will on the part of the Soviet government circulated yesterday by the Tas agency. Such a statement is a perfect refutation of the baseless rumors recently circulated by foreign agencies, and proves that the relations between the two countries are on a basis of mutual good will and sincerity.)

Prince Abdul Reza. (July 5). Prince Shapur Abdul Reza took part in the final examinations of the complete middle school course, and with an average of 19.60 (20 being perfect), was successful, and by this average won first place among all the students of the 6th class of the middle schools.

Foreign Technicians in the Country's Industrial and Commercial Organizations. (July 8. Summary. One of the most successful activities of the present regime has been the industrial and commercial reformation of the land. Seeing that the building of roads and factories and railways, and the opening of mines, required technicians which the country did not possess, two steps were taken. First young Iranians were sent abroad to specialize in those branches, while, second, for immediate needs, foreign technicians were employed from the various countries outstanding in the needed specialties. These exports were decreased in number as speedily as possible, many being released, for example, when the trans-Iranian railway was completed, and similarly the very large numbers of Britishers in the Anglo-Iranian Oil Co., have been recently reduced. According to our information the greater part of those foreigners are employed in important industrial concerns such as the Anglo-Iranian Oil Co., the Railway, the Iranian Fisheries, government factories and in private factories, of which foreigners 2590 are British, 390 are Soviet subjects, 690 are Germans, 310 are Italians, 180 are Czechoslovaks, 70 are Swiss, 260 are Greeks, 140 are Jugoslavs and a small number are from other countries. These are working in places where they are essential, but at the same time as fast as possible they are being released at the termination of their contracts and their places taken by Iranians.)

The Prophet of Islam. (July 9) (Note. The review commences by tracing the rise of Islam and the great victories of its prophet and the spread of Islamic civilization, and then continues -) The book of the Prophet of Islam is truly pleasing and readable. It is a summary of the history of Islam and the story of the worshipful Mohammed. This valuable book relates the excellencies of the character decisions and teachings of that worshipful one. This book being the story of the life of one of the world's greatest men deserves praise, and being written with the elegance and skill of the learned writer Agha Izzat Pur, the editor of the Azadegan, is deserving and worthy of study and all the greater attention....

Results of the Census of Qazvin and Qum. (July 24. Summary. Census returns reveal the population of Qazvin as being 55,151, of whom 28,142 are females and 27,008 are males, and of Qum as being 52,637, including 27,872 females and 24765 males.)

Results of the Final Examination of Girls (July 25). According to information received, the Nur Bakhsh School this year was ahead of the other middle schools of the country in the final examinations, so that in the 5th class scientific course out of 12 candidates, one must take a re-examination, the others passing, and of the 5th class practical course one failed and three have to be re-examined. In the 3rd. class examinations also the number of those accepted was relatively more than in the other schools, and in the scientific course examinations among all the girls of the land the first second and third were from Nur Bakhsh, and in the practical course the first and third of all candidates were from this school.

Provocative Reports (Aug. 1. Summary. Readers are familiar with reports from the Free French agency in London to the effect that a German 5th column in Iran has been formed to create incidents in the Caucasus and the Iranian oil fields, and saying that the Soviet and English governments have called the attention of the Iranian government to these dangerous activities. Our readers can easily see how these reports show the evil motives of those circulating them, who wish to involve others in war and should be called the bloodthirsty enemies of humanity. How can they be ignorant of the fact that these reports are entirely untrue? Is it not ridiculous to talk of a small number of well known individuals each busy at his own work in different parts of the country, forming bands for attacking another country? The oil fields belong to the Iranian government and are carefully guarded. It is perfectly plain that these rumors simply disclose their own evil designs and purposes and will not have the slightest effect on Iran.)

Concerning Baseless Rumors about Iran. (Aug. 6. Summary. We have several times written of baseless rumors about Iran, all purporting to come from reliable sources. Without mentioning each one in detail we would like to point out that if they really have information about Iran they know that foreigners residing here are restricted and under careful supervision. Those who say people have entered as tourists must know that before coming all facts about them must be presented, and none can enter as tourists and remain as plotters. Those who are familiar with our careful customs inspections know that not even the smallest arms can enter the country. Whence then are these supposed arms? Have they grown from the ground or dropped from heaven? If the design is to bring us under the influence of the countries circulating these stories, it is useless, as we shall never abandon our neutrality. Our policy is based on our national sovereignty and the preservation of our legal rights.)

Statement of H.I.M. the King of Kings. Address to the officers graduating from the Military College. (Aug. 20). On this occasion I congratulate you students of the Officers' College who have completed your studies in the college and to-day attain to a diploma, or, in other words, to the rank of an officer. I hope that in the future by means of good service and performance you will attain to a higher rank. Perhaps some are thinking to themselves that they have been deprived

this year of their one month's holiday, but when later they understand the reasons for this I think their feelings of sacrifice will be aroused. It is not necessary that I should call your attention more than this to your common duties and the special circumstances of the moment, but I shall say only this, that the army and officers must be closely attentive to the course of events and at the proper time avoid no sacrifice or self-immolation.

Extra Edition of the "Iran" Special Meeting of Parliament. (Aug. 25)
(Note. The prime minister addressing a special meeting of Parliament pointed out that Iran had consistently and scrupulously observed the laws of neutrality. When the Soviet and English governments warned her against the presence of Germans in Iran, the government took steps to reduce the limited number still in the country, and gave full assurances to those governments. He then went on -) Unhappily despite all these efforts which the Iranian government put forth with a view to preserving the peace and tranquillity of the country and the dissipation of the anxiety of her two neighbouring countries, instead of good understanding and a satisfactory settlement of the matter, the result was this, that the representatives of the Soviet and England, this morning at 4.00 A.M., went to the home of the prime minister and each presented a note containing a repetition of previous matters, which had been answered by reassuring steps, and in those notes had announced their employing of military force, and according to reports received it was evident that their military forces at that same hour when the said representatives were engaged in discussions in the house of the prime minister, had violated the territory of Iran, and the Soviet air force had commenced bombing upon and defenceless cities in Azorbaijan, and a strong force had started from Julfa in the direction of Tabriz.....

First Bulletin from Army Headquarters. (Aug. 26). 1. At 4 A.M. on the 3rd of Shahrivar the Soviet army in the north and the English army in the west and south violated and attacked the territories of the kingdom.
2. The cities of Tabriz, Ardebil, Rizeyeh, Khoi, Ahar, Miando'ab, Maku, Mahabad, Bonab, Resht, Hassan Kiadoh, Moyanoh, Ahwaz, Bandar-i Pehlovi were bombed from the air. Relatively numerous civilians and, despite the fact that barracks were bombed, comparatively few soldiers, were killed. One enemy airplane over Tabriz was brought down by anti-aircraft fire.
3. A Soviet mechanized and motorized force attacked along the Julfa-Merind, and the Pol Dasht-Maku-Zia od Din lines, and a motorized and mechanized English force on the Khaniquin-Qasr-i Shoroon lines and Neft Khanoh-Gilan, and Abadan and Bandar-i Shapur and Khorram Shahr, and Qasr Shoikh.
4. Soviet naval forces attacked the shores of the Caspian and English naval forces Bandar Shapur and Khorram Shahr.
5. Units of the imperial army which were taken by surprise, so far as possible hastened to oppose them and established contact at various points and resisted and hit two armored cars in the west which were put out of action, and halted the advance of the aggressors.
6. In all the cities of the north and west the spirit of the population is excellent and they are universally clamoring to enter the ranks of the army and go to the front to defend the motherland.

Bombing of Open Cities. (Aug. 27. Summary. On the radio we hear daily protestations of the attacking powers of their concern for the individual and for freedom and their love for humanity. But from the first day when Soviet forces invaded Iran we have been receiving reports of their bombing numerous open and undefended cities in Azorbaijan, as well as Bandar-i Pehlovi and Qazvin, resulting in great destruction of property and the death of a large number of civilians. Such news astonishes us. We have repeatedly called attention to our neutrality and cannot comprehend on what principle the Soviet forces take such actions. For a peace loving people whose sole desire was for peace, such atrocities are extremely amazing and distressing. We hereby lodge our complaint before the world and await the result of the government's action in this regard.)

Announcement of Air Raid Precautions. (Aug. 27. Summary. The proclamation outlines directions for the construction and use of air raid shelters and gives twelve rules to be observed during raids, with an announcement of air raid and black-out signals and a long list of hospitals with their telephone numbers.)

Extra - Special Meeting of Parliament. (Aug. 28. Summary. At a special meeting of Parliament, Aghaya Foroughi announced that he had been honored with the responsibility of forming a new cabinet, which he had done with himself as prime minister and the other ministers as follows: Aghaya Ahi, Minister of Justice; Aghaya Scheili, Foreign Affairs; Aghaya Alam, Post and Telegraph; Aghaya Mirat, Education; Dr. Sajjadi, Roads; Aghaya Amiri, Interior, Gen. Nakhichivani acting Minister of War; Aghaya Vasiqi, acting Minister of Commerce; Aghaya Golshaiyan, acting Minister of Finance; Aghaya Ram, Agriculture. After speaking of the Shah's constant exertions for the public welfare, he went on: "Meanwhile (the government) would inform the honorable members that since, as you well know, the government and the people of Iran are sincerely desirous of peace and quiet and have always been so, in order that this unchanging purpose may be completely evident to the world, at this time when actions have been taken by the Soviet and English governments which might well destroy peace and security, the government, in accordance with the peaceful intentions of H.I.M. the King of Kings, now instructs the military forces of the country that they refrain from every sort of defensive action, in order that occasions for bloodshed and disorder be removed and that universal quiet may be secured". Following this two members spoke briefly and a unanimous vote of confidence was given to the new government.)

Government Proclamation. (Aug. 30). In view of the fact that as a result of recent events there may be anxiety among the population of the capital as to the maintenance of public order and dangerous elements for their own evil purposes bring about causes for alarming and disturbing public opinion, now the government has doomed the establishment of martial law advisable for keeping order and guaranteeing the security and welfare of the people, and by means of this proclamation bring to the attention of all in order that every step necessary for public security may be immediately taken in accordance with martial law. (Note. The paper also contains warnings against spreading of false rumors and the terms of martial law, including a 9 o'clock curfew, the prohibition of meetings and the imposition of strict penalties for disobedience, and also an assurance to the public that food supplies are plentiful so that there is no need for anxiety on that score.)

Speech of the Prime Minister. (Aug. 31). I have little to say today, as so far the time has not arrived for me to acquaint the honorable members with the details and explanations of recent events. I will say that yesterday our discussions and steps concerning recent events reached a clearer and more active stage, and we are continuing. We are studying and discussing and I hope that by to-morrow we shall achieve a definite result and can inform the members.

What I wish to stress more is the sorrow I feel over the mental condition of the populace of which I hear amazing and remarkable varieties of rumors and fabrications, alarming to many of the people of Tohoran, and I even hear that large numbers have gone out of Tohoran and left the city. And I do not understand the occasion for this even though I know it is because of false suggestions and it is by virtue of reports spread by the self-interested. But I wish to ask why people are so frightened regarding the capital when there is no personal danger....

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Address - John Eldor, American Mission, Tohoran, Iran.

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Rev. William McE. Miller
The American Mission,
Teheran, Iran.
October 12, 1943.

My dear friends:

Once more the Christmas season is drawing near, and I would like to send a personal greeting to every one of you. We in the East have seen His star, and we pray that during the coming days it may guide your feet in the way of peace. Not yet can we sing with the angels, "Peace on earth," but we know that the Prince of Peace in on the throne of the universe, and his victory is assured.

The past year has not been an easy one for the people of Iran. A year ago it was widely believed that a German invasion was imminent, and many people were terrified at what that might mean for us all. Thank God, the tide was turned, and war has now gone far from us. But there are still large foreign armies on Persian soil, and their presence has increased the difficulties of living for most of us. Prices have soared so that Iran is now notorious in the Near East for its high cost of living. Most food stuffs and other necessities cost ten or more times as much as they did three years ago. Coal this year is five times as expensive as it was last year, so most houses will be cold this winter. Clothing is simply out of sight, and a pair of shoes costs as much as a horse used to cost. Last winter I once counted more than 500 women in a bread line, and often people would go out in the cold at 3 A.M., and stand till 9 A.M., or till noon, to get a loaf of bread that could hardly be eaten. The same process had to be repeated to buy kerosene. Much of the time of many people was spent in just getting the necessities of life. The harvest last summer was the best for fifty years, and wheat and fruit were given us in abundance. But after harvest the price of wheat was higher than before, and the coupon bread is still so bad that many people refuse to eat it. We missionaries have lacked for nothing, however, and we are deeply grateful to God, and to our friends, for supplying so abundantly all our needs. We only wish we could do more to help the needy people of this land.

Last year was the "Year of Evangelism" in our Church in Iran, and I was asked by the Synod to visit all the churches and help them in planning, and carrying on their evangelistic work. Accordingly, I spent about six months away from Teheran, and had the privilege of preaching the good news of Christ in most of the cities and larger towns of North Persia. I traveled more than 5,000 miles, riding mostly in trucks engaged in carrying supplies to Russia. I worked in 29 different towns, in some of which there were churches, and in some there was not even one Christian. In many places I showed lantern pictures of the life of Christ, and told the story of His loving deeds and His death and resurrection. In every town I went into the streets and bazaars, and going from shop to shop sold treats and portions of the Bible. I called on all officials and sold books to them and invited them to the meetings and tried to make known to everybody I met at least a little of the love of God in Christ our Lord. Sometimes I was alone, but usually one or more Persian brethren were with me. We slept in all sorts of places, ate whatever food we could find, lived on intimate terms with fleas, lice, bedbugs, etc., and though there was typhus and other diseases all over the country, I was not sick a day during the year. I traveled all the way from Rezaieh, near the border of Turkey in northwest Iran to Zahedan at the end of the Baluchistan Railway in the east. I have ridden over most of the fine new roads which have been built by the Allies across the length and breadth of the land, and I have seen thousands of American trucks speeding over these deserts loaded with all kinds of goods needed in the north.

It was a most interesting experience to make such a tour at such a time. And what a welcome I received from Christian friends everywhere, and what a joy it was to pray and labor with them in their various fields! After years of severe restrictions it is a great relief to be able to work freely everywhere. That you may realize better how much freedom we now enjoy let me tell you of our week in Arak, a town on the railway over which Americans are conveying supplies to Russia. A group of five workers spent five days in Arak last November. As soon as we arrived we went to call on the Moslem Governor, and asked him to provide us with a place in which to show our

pictures of Christ. Several members of his family had studied in our Christian schools, and he was exceedingly friendly and helpful, and at once wrote to the director of education instructing him to put the large and beautiful auditorium of the Government High School at our disposal. The director and the principal of the school were also as friendly as possible, and with their help we had two meetings in this auditorium. On the first night most of the city officials and leading citizens, who had been specially invited by us, were present, and the Governor sat with his daughter on the front seat. For an hour they listened to the wondrous story of the Birth and Life and Death and Resurrection of our Lord, illustrated by lovely lantern slides, and a deep impression was made. On the second night the public was invited, and several hundred people came and listened as attentively as did the audience of the first night. As they went out we presented Gospel tracts to all who wanted them. During the day time we sold tracts in the bazaar and in the streets, and hundreds of Moslems who did not see the pictures no doubt learned something of Christ from the books. We also went to the offices of all the officials and called on them, and presented them with copies of our literature. This was in general the method used everywhere.

While we are profoundly grateful to God for this liberty which we now enjoy, I confess that I was disappointed in the results of the year's work. I was sure that from the 70,000 pieces of literature which were distributed, in addition to the 50,000 portions of Scripture sold by the Bible Society, we would get many inquiries, but almost none were received. During the year a number of people professed faith in Christ, but far fewer than we had hoped and prayed for. And it seemed that instead of being brought closer to God by the hardships they are enduring, the people have less interest than formerly in spiritual things. The Church also is in great need of an awakening.

How cheered I was by an incident that occurred in Zahedan on the border of Baluchistan! I was told that there was a Baluch chieftain in a nearby town who had become a Christian some years ago, and openly professed his faith before his Moslem friends, and urged them to read the Bible, and I was eager to meet this man. So I was very happy to have a visit from him, and I inquired how he had become a Christian. He replied that he had not talked with anybody, but had read the Bible, and as a result had believed on Christ, and seven years later had been baptized by an English missionary who came to his district. "But from whom did you get the Bible?" I asked. "From you," he replied. And then he told how in 1921 when I was working on the Afghan border he as a young man had come to me and bought a Bible, which had changed his life. How thankful I was that God had used that book to save this man. And I am confident that some of the books we this year distributed will be used in like manner during the years to come in bringing Moslems to Christ. And so we press on with our sowing and reaping.

One of the new things which the year has brought to Iran is the American army. Never before had we seen U.S. soldiers in this country, and when the rumor reached us that they were coming it was difficult for us to believe it. But one day they came, and we at once got in touch with them, and invited them to the Mission and to our homes, and conducted servicers in camp for them till their own chaplains arrived, and did all we could to help them keep in close touch with their Church and their Saviour while they are so far from home. What a thrill it gave us to have a choir of Negro soldiers sing "spirituals" in our Persian service, and how the volume of singing in our morning and evening English services was increased by the voices of men in khaki, and how happy we were to find among them men from our own home towns! We believe the church has brought comfort and help to many of these boys, as the following words, taken from a letter to us signed by "a group of devoted friends" in the army, indicate, "Ever since we have been here in Teheran with you people, what a relief it is to find a church with American ministers. When we left the States we didn't know where we were going and we didn't know where we would land or if we would ever see another American outside of us boys. Then one evening we came into Teheran and found this church, and you people don't know what a relief it was us to be able to worship God in an American church in this strange land. We want to thank you for

this opportunity, and for all the fellowship hours we have enjoyed with you." And we missionaries have been grateful for the inspiration which many of these fine Christian men in both the British and American armies have brought us. We only regret that many of the soldiers will not come near us, and that some have not upheld the good name of their country and the Christian religion by their conduct in Teheran.

However the story of little Dickey shows that there are many of our soldiers who are trying to do what is right in Iran. Last winter some of the men who are operating the railroad saw a poor little boy, hungry and cold and homeless, and they took him to their barracks and washed and clothed and fed him, and named him Dickey, and kept him as their boy. This fall when school opened they brought him to the Mission and entered him in the Persian Church school, and now Dickey is learning to read his own language. He has learned English from his soldier friends, and is now able to talk with them quite fluently. Every morning a big U.S. Army car drives up to the Mission, and out jumps a clean smiling little fellow all ready for school - a very different child from the poor beggar boy of a few months ago. He stayed after school last Thursday to see the lantern pictures of Christ which I showed the children, and for the first time in his life heard the story of Jesus and his love. As he sat on the front seat I saw him singing "Jesus loves me," and how his little face was shining!

I hope I have been able to give you the correct impression of our situation - that a greet door is open today to the Christian forces in Iran, and that there are many adversaries. Never has there been so much freedom for preaching the Gospel, never have people been more ready to buy and read Christian books, never was the need of people for Christ greater than it now is. But the things of the world are absorbing people's attention, and it is difficult for them to find time to go to church and get to know Christ better. And instead of having a larger force with which to meet this new and unprecedented opportunity, our Mission has less than half of its quota of missionaries. A number of our colleagues have died or retired, and others have resigned and returned to America, and for ten years almost no new missionaries have been sent to reinforce us. Our Teheran hospital had to be closed because we had only six doctors for our six mission hospitals. When are we going to have some reinforcements? Probably we shall have to hold on as we are till the war ends, for it is almost impossible to get passage from America now - though there is plenty of room in the boats for vast quantities of beer and other "essentials" for the soldiers! But when peace comes, and travel becomes possible once more, we will look to the Church in America for a strong group of new missionaries to fill up the gaps in our line, and carry on the fight against sin and death, in fellowship with the Persian Church. The task of evangelizing the Mohammedans of Iran has only been begun and the Church at home must gird herself for this undertaking and send out her sons and daughters and support them with her prayers and gifts, till the people of Persia, like their ancestors the Wisemen of old, shall come to Bethlehem and worship Jesus Christ the King. For there can be no true peace, in Persia or anywhere, till men bow the knee before God's appointed Prince of Peace.

In His Holy Name I greet you, and wish you a joyous Christmas, as you receive again into your hearts the new born King, and a blessed New Year as you courageously fight His battles and bear His Cross. My heart will be in America at Christmas time where my family are, and after three years of separation you can imagine how I long to see them again. Thank God we can meet in spirit and look forward to the day when we will once more sing together,

"Joy to the world; the Lord is come;
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

Faithfully yours in Christ Jesus,

William McE. Miller

The American Presbyterian Mission
Teheran, Iran.

Nov. 26, 1946

My dear friends,

In a month we will all be celebrating the birth of our Lord and Saviour Jesus Christ and I hope this letter will reach many of you by December 25th, to bring you my cordial greetings and wish you a very blessed and happy Christmas. What would we have done in this world of strife and confusion if the Prince of Peace had not come to deliver us? May His peace and joy be yours in full measure as you come to Bethlehem!

Sad to say, this is not a time of peace or joy for most of the people of Persia. In my letter of May 15th I described strife which had begun between the pro-Russian Tudeh party, and those opposed to them. During the past six months this conflict has become more intense. The Prime Minister Ghavam-us-Saltaneh has organized a party to support him who call themselves "Democrats" so everywhere the fight is on - everywhere except in the N. W. province of Azarbaijan, where there is only one party, the pro-Russian group who control everything, and permit no opposition. No newspaper exists there to criticize the local government, and only leftist papers can be brought in from the outside world, so the people are kept in ignorance. No one dares to raise his voice in opposition, for the members of the party and their adherents carry rifles, and they sometimes use them with effect! I spent the month of October in Tabriz, the chief city of Azarbaijan, having a delightful vacation, and it was amazing to see the number of guns slung on the shoulders of civilians who walked up and down the streets. The birthday of the Shah of Iran was ignored by this Azarbaijan government, but plans were made to celebrate Oct. 31st, the anniversary of the Russian revolution. If this influence continues the rich province of Azarbaijan will before long become a part of the Soviet Union. Fearing this, tens of thousands of the well-to-do and educated people of Tabriz have fled to Teheran, leaving most of their possessions behind them for the government to confiscate. The people left behind are largely poor and discouraged, and prices are high, and the bread is very bad, as though there were a famine. What has become of the good wheat crop of the summer? People believe that much of it went north! It is possible, however, that the situation will have changed radically by the time you receive this letter, for during the past few days the troops of the central government have been pouring up into Azarbaijan, and one important town was occupied without any bloodshed. Will they go on to Tabriz? And if they do, will the Azarbaijan forces resist, as they have said they would. We hope not, but fighting may take place. I heard today that communications with Tabriz had again been cut.

In other parts of Iran the Tudeh party is strong, but it probably could not get a majority of votes. The elections are to take place soon, and there is great excitement. Russia wants oil concessions in north Iran, and I am told that the machinery for drilling the wells is on the border. Iran cannot give a concession till the members of Parliament are elected, and the Prime Minister keeps putting off the election till he can get control of Azarbaijan and be sure that Iran will not be divided. As I described in my last letter, one of the weapons being used to fight the pro-Russian influences is that of Mohammedan fanaticism. The priests, who lost all their power during the reign of Reza Shah, are now permitted to stir up the people. Today the month of Moharran begins, in which fall the anniversaries of the Martyrdoms of some of Mohammed's descendants, and all over Iran during the coming days there will be weeping and breast-beating and even the cutting of the head with knives till the blood gushes out, not for the most part as an expression of sincere religious devotions, of which there is little in Iran, but as an indirect protest against foreign aggression. Where this fanaticism exists the Tudeh party makes little progress.

Naturally with all this confusion the economic situation has not improved. Prices have gone up rather than down, and I fear this is going to be a hard winter for the poor. The huge shipment of second-hand American clothing which flooded the market and nearly put the tailors and dressmakers out of business was a godsend to the poor, and people have warm clothing who otherwise would have been in rags. But even these goods have been sold at an immense profit. The food of the poor is bread, of which there seems to be an abundance, but they can afford very little meat or cheese or other necessary elements in a proper diet.

This is the Iran in which your missionaries are working today. Our work is vitally affected by all these movements and for that reason I have described them in some detail. The greater the need of the people, the more urgent it is that we carry on with increased effectiveness the healing and comforting and saving work of our Lord. Let me tell you something of what God has been doing in Iran:

The Summer was a very busy time for us in Teheran. In June two small conferences for young people were held in our garden at the foot of the high mountains near Teheran. Later a group of young people went to a very helpful "Summer School" conducted by the Episcopal Church in Isfahan, and some of the Presbyterians couldn't understand why the bishop wore robes in church, and why prayers were read out of a book! Though they didn't achieve church union, they all had a grand time. In July the Synod of the Presbyterian Churches in all North Iran met in Teheran, and one of the many decisions reached by this body was that the emphasis this year in our churches should be on religious education. Because of political difficulties, only three delegates were able to come from Azarbaijan. Then we had the Annual meeting of our Mission, and struggled with the problem of keeping our six hospitals open with only three doctors on the field and three or four expected some time from America, and other problems equally acute.

Finally in September our reinforcements began to come in. Families on furlough in America returned - and what a warm welcome they received! Dr. John Elder came back to Teheran, and took over the work of the church, freeing me for evangelistic work. The new missionaries who had been studying Persian were assigned to their stations, and we were fortunate in getting for our Teheran work Rev. and Mrs. Rider from Pennsylvania. After a grand shuffle of living quarters and rearrangement of duties we settled down to the work of the Autumn, a far stronger Mission than we were last year. How deeply thankful we are for the reinforcements, for without them the Mission would have had to close much of its work. Now we are hoping and praying for the coming of the doctors and nurses we need so desperately.

On Universal Communion Sunday (Oct. 6) about 300 people communed, and 39 new members were received into the church, two of whom were converts from Islam. You will be interested in the story of one of these new believers, a girl of twenty. More than a year ago a British soldier came to my house one day and introduced himself by saying that he was an Atheist, and wanted to marry a Moslem girl, and had been advised by the Catholic Chaplain to seek my help! I told him that he had a very difficult problem on his hands, for Moslem women are forbidden by law from marrying non-Moslems, and subjects of Iran cannot marry foreign men without the permission of the Government, which is often difficult to get, and we were authorized to marry and register the marriages of Christians only - and he moreover had to get permission from the British Army, which was very hard to do. "If you hadn't said you were an Atheist", I said, "I would advise you to pray to God for help, but since you don't believe in God I really don't know what to suggest to you!" However, when he left I prayed for him, and he said he would send the girl to talk to me, for he wanted me to make a Christian of her! Shortly afterward he was sent away from Iran, probably for the purpose of preventing this marriage. A month later a girl in a veil came to me with a letter from the soldier, and said she was engaged to him and wanted to become a Christian so she could marry this Englishman. I sent her to one of the lady Missionaries, who talked with her and discovered her desperate need of the Saviour who brought new life and hope to the woman of Samaria! She could not read Persian, and knew almost no English, so several Christian women undertook to teach her to read the Persian New Testament. She proved to be a bright pupil and before long could recite whole chapters of Matthew by heart. A complete change came into her life, and people who knew her before attested the reality of her conversion. She always attended church, and before long made a remarkable prayer in prayer meeting. She brought some of her former friends to church, and several of them professed faith. There were two of them beside her on the front seat last Sunday morning. Her earnestness convinced the Session that she had been converted, and she was baptized in the presence of a large congregation on Oct. 6.

And what of her lover? About the time she first came to me with his letter he experienced a conversion in the desert north of Baghdad! I received a letter from him telling how the prayer I had made had affected him, and how he had come to believe in God, and how penitent he was for having rejected the Saviour so long, and how eager he was that the girl also become a Christian. He asked for a New Testament, saying he had nothing to read but a Catholic prayer book. When the girl heard this news she was thrilled! We hoped he would be sent back to Iran, but instead he was shipped off to Cairo, and then to England, so contact was kept only by letter and by prayer. Finally a visa was granted to the girl to go to her new home, and an air passage has been booked by her future husband, and in a couple of weeks she will be on her way, and we hope will spend Christmas with him. What a joyous meeting it will be for these young people both of whom have, since their parting in Teheran, been redeemed and transformed by the love of Jesus Christ!

I have just returned from a Missionary journey to Kazvin, a large town, 90 miles from Teheran. Three Persian brethren accompanied me, one of them being the old villager of whom I told in my last letter. We traveled by train, taking with us camp beds and bedding, as well as dishes and a primus burner. We took a small room in a "guest house", got our own meals, and had two religious lessons together each day. Two of us sold Scriptures in the streets, and met with no opposition. Two of us visited men in their offices, and called on friends in their homes. One day the Prime Minister passed through town on his way to Teheran. Thirty bus loads of Democrats came all the way from Teheran to meet him, and several cows were sacrificed in front of his car as he passed slowly along the main street. (The meat of the sacrifices was later sold in the market!) There was great excitement, and the Tudeh party didn't dare chirp that day. But we were more interested in the conversion of a man in Kazvin whom I had met in another city several years ago. How happy he was to meet us on the street, how eagerly he invited us to his home and how ready he was to give his heart to Christ in faith and penitence, and accept his salvation! In his prayer he said "O Lord, I was for years in love with something and didn't know what it was, and today I have found it!" There are many like this in Iran who are longing for Christ, but they do not know it. Our task is to find these seekers, and lead them to the Saviour. We returned after a week to Teheran, very happy because at least one more of the lost had been found. There are now a half-dozen converts in Kazvin, but only one of them has been baptized. We must go back again soon, perhaps during Christmas week, to encourage this little group.

Again wishing each of you a very joyous Christmas, I am

Your friend

Wm. M. Miller

From Mr. Ashurst to Mr. White
COPY

Beirut, Syria.

Dear Stanley:

No one can foresee what we are coming to at this moment. I have great hope in England's ^{for} seeing statesmanship and her power meant for peace. The United States will have a fine part to play if our leaders are equal to the opportunity. We stand today as the one link of humanity among the nations. Out here ~~the~~ etiquette will not allow the consuls of warring nations to recognize each other so we are welcomed personally, socially and diplomatically by all, and will try to write regularly if only a line or two and cablegrams must do the rest.

Europe and the home land. We have received no letters of any kind for more than two weeks, but are in hopes that today or to-morrow will bring us some belated correspondence together with reliable telegrams and news concerning the wars.

For many years we have looked upon telegrams and news originating in Vienna and sent out by way of Constantinople as the devils bellows in the hands of Austria for inflaming every issue and faction this side of Paris. And the experiences of these succeeding ten days have more than justified our suspicions concerning the manufacturers of rumors. We have heard everything possible and impossible until people are wearied with trying to separate the truth from what is absolutely false. As a single instance and one of the latest, I heard last night from one of the sons of a prominent Pasha, that Germany had taken possession of Belgium and had installed a Moslem Pasha as ruler over that part of Europe. I cannot therefore hope to give anyone news of anything beyond what we can see with our own eyes. We have a persistent rumor, verbal and in print, that the Pope has asked the United States to send warships with the agreement of the Powers to act as guardians of the peace in the eastern Mediterranean; and we live in hopes that the United States will somehow be induced to exert its influence for peace and the ending of the spread of strife and bloodshed.

As yet we have no signs of any special irritation among the warring sects of this country. We have friends among all classes of people and will easily detect such signs whenever they begin to appear. It happens to be the month and fast of Ramazan so the Moslems, whom we pity from the bottom of our hearts, are forced to bear the burden of military mobilization while preserving their fast during the hottest season of the year. But the coming of half a dozen of American warships into this part of the world at such a time will do more good in quieting the minds of the people, without firing a shot, and prove a service of more real value than perhaps they can ever perform by the expense of all the ammunition in their magazines.

Our next problem will be to think carefully what must be our plan of action concerning the reopening of our schools and work a month or more hence. At the present moment it is almost impossible to obtain cash from any source so that checks on all banks of all countries together with bills of exchange are practically valueless, because none will accept them and no one will advance money except at ruinous rates of exchange. We are perfectly sure that within a radius of 30 miles about the city of Beirut there is at this moment more than a million pounds in gold but for the moment it has vanished and is hidden in the homes and pockets of the people. Just how soon this absolute lack of confidence will yield to the influence of necessity and common sense we cannot tell, but we must do our best in all our transactions to remove this great difficulty. We cannot as yet report any scarcity of food or means of subsistence. Of course prices have soared and

produced great suffering for the really poor. We are at once trying to reduce all our expenses and transactions, but unfortunately we have personally, that is Mrs. Hoskins and myself, the burden of responsibility concerning the carrying on of Dr. Mary Eddy's work for the tuberculosis sufferers. We shall carry it on as long as we can possibly obtain food, service and medicines for the 40 patients who are living on the mercy and care of the enterprise. But just how long we can do this is unknown to us. It certainly will prove a hardship if we are obliged at some later date to turn these poor sufferers out of their own resources.

CHRISTIANITY
in
PERSIA

by
FREDERIC J. GURNEY



Christianity in Persia

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By FREDERIC J. GURNEY*

IT IS a surprising fact, in view of modern conditions, that during the early centuries Christianity spread as far into the Eastern World as into the Roman Empire, or even farther, gained a proportionate number of adherents, and produced a noble army of martyrs at least as great. The New Testament books show us churches spreading northward from Jerusalem and westward into the Mediterranean World. The Apostolic fathers and Christian writers of the succeeding age, dealt, for the most part, with events in these regions, as do modern writers on church history also.

On the other hand, there is a dearth of literature concerning the extension eastward, and such traditions as have come down are inadequate to show how the faith was carried in this direction. It is known, however, that by the middle of the second century there were Christians as far east as Turkestan. "By 226 A. D. there were more than 20 bishoprics in Mesopotamia and Persia, one of which was near the Caspian sea. Each one of these must have been the center of a considerable number of Christians. Two centuries later there were bishops in Rei, Isphahan, Seistan, Nishapur, Merv, and Herat. We read also that Adrai was 'bishop of the tents of the Kurds.'" These names carry us to eastern Persia, Afghanistan, and Bokhara, and there were other regions still more distant, even as far as China, to which the zeal of the ancient Persian Christians carried the gospel.

A Tacit Welcome

At the time of Christ most of the known world was under the sway of the two great empires of Rome and Persia. The Euphrates river may be considered as, in a general way, the boundary between them, though the boundary shifted greatly according to the fortunes of war. Persia, though still mighty, had declined in extent and power from her greatest magnificence. The Parthian, non-Persian, dynasty was in control and continued, with more or less complete dominion, till 226 A. D. The Parthian kings, though belonging to a race of rude manners and low civilization, had a tolerant

attitude toward religion. The ancient Zoroastrian faith had declined to a considerable extent and various forms of paganism were prevalent. The gospel with its message of life and its oriental forms of expression, found many ready hearers.

In the Roman world fierce persecution soon arose but in the Eastern realm there was no such opposition for more than two centuries. This was due partly to political reasons. As Rome persecuted the Christians the rulers of Persia assumed that they were an internal hostile force against the foe with whom they themselves were so often in conflict, and when many of them took refuge in Persia they received at least a tacit welcome. But when in 226 the Sassanian dynasty, really Persian, overthrew the Parthian power the new kings restored Zoroastrianism, made it a state religion, and made the Magi, its teachers, a privileged class. Consequently non-Zoroastrians became the objects of persecution. In 312 Constantine professed conversion to Christianity. Persecution then ceased in the Roman Empire and Christianity became the state religion there.

Very Few Yielded

This caused a reversal of attitude on the part of the Persian kings. They now saw Christianity as a force supporting their hereditary foe. Sapor II became king in 310 and reigned for seventy years. Like the Roman emperor Diocletian he was an able ruler but a terrible persecutor. No more cruel tortures were ever visited upon the martyrs in Rome than were used against those in Persia. "The names of 16,000 people who laid down their lives for Christ during this persecution have been recorded, and in addition to these there must have been a vast number of unknown martyrs whose names are written only in heaven. Though the number of Christians in Persia was very great we do not once read that they tried to defend themselves with the sword." As may be supposed, the victims included many leaders in the church. They both suffered in their own persons and exhorted their companions in the faith to remain true and steadfast.

A common test was to demand that the accused worship the sun, as in Rome the demand had been that they burn incense to the emperor. Very few yielded even to save themselves from torture and death. Some of those who did give way repented and returned to their faith and then suffered the extreme penalty. "It

*The writer expresses indebtedness to Rev. Wm. McE. Miller of Meshed for the use of very interesting and informing material, still in manuscript, concerning Christianity in the early centuries. Quotations not otherwise indicated are from this source. Thanks are due also to Rev. W. N. Wysham of Teheran and Rev. G. J. Rogers of Isphahan for important facts concerning the modern missions.

is to the eternal glory of the church of Persia that she patiently endured this fiery trial without denying her Lord and without attempting to avenge herself on her enemies. Even while the persecution was hottest she continued to grow and draw both pagans and Zoroastrians into her fold." Also as a result of the wars with Rome large numbers of captives were brought into Persia, many of whom were Christians. They had a positive influence in supporting the courage of their brethren and continuing the extension of the gospel.

Edict of Toleration

A period of relief followed this reign and in 409 a formal edict of toleration was issued. Periods of persecution, however, came again and again in the course of years to try the fortitude of the Church. More disastrous were strife and dissension within the Christian ranks, and eventually the interference of the civil power in the affairs of the Church. In 410 a council was held in Selucia to reorganize the church. The shah, Yezdegird I, temporarily favorable, took part in summoning the bishops and announced that he had appointed a new Catholicos, as the head of the church was called. The sad mistake of the council in accepting this action was emphasized when the next shah interfered in the case of a disputed election in 424. A council held that year took the important step of declaring complete independence from the church of Rome. It also greatly increased the authority of the Catholicos. This official, however, never attained such power as was given to the Pope of Rome.

Meanwhile Armenia, close neighbor to Persia on the northwest and formerly subject to her, had been, nominally at least, converted to Christianity. About the year 300 a young nobleman had been sent to Caesarea to learn Greek and to prepare himself for the position of royal secretary. There he was converted and in connection with this experience he was given the new name of Gregory. On his return he was the means of converting the king of Armenia, Tiridates III. It was, however, a conversion like that of Clovis, king of the Franks nearly two centuries later, for he proceeded at once to force his people at the point of the sword to accept his new faith. Gregory, called the Illuminator, became the first Bishop of Armenia. So it was that the church in Armenia became known as the Gregorian Church. "Later the Bible was translated into Armenian and the people became deeply devoted to Christianity. For 1600 years they have suffered persecution from Zoroastrians, Arabs, and Turks, but they have steadfastly refused to deny Christ."

STRIFE over doctrines figured little in the Persian church. While the struggle over Arianism and other so-called heresies was rending the western church the

Persian Christians were in the fires of persecution and had no time or attention to give to such disputes. However, although they had at one time assented to the decrees of the Nicene council, events so turned that they came to hold views differing somewhat from those of the Church of Rome. Nestorius, patriarch of Constantinople 428-431, refused to acknowledge that Mary was the "mother of God." On account of this and other views he was condemned by the council of Ephesus in 431 and again by the council of Chalcedon. Though he did not go into Persia many of his followers did. About sixty years later a school of theology which had grown up in Edessa, in Mesopotamia but in Roman territory, was closed by the emperor because of its Nestorian teaching. Teachers and students went across the border and settled in Nisibis. There a new school grew up and became a center of learning for the church in the east. So the Persian Church came to be called the Nestorian Church. With varying fortunes this Church continued for centuries to flourish and to spread the Gospel in Persia and far beyond. "By the end of the VII century there were more than twenty bishops east of the Oxus river, and Samarcand and Kashgar and China had been made archbishoprics." But Christians had still from time to time to endure severe persecution.

Non-Moslems Persecuted

When the Arab power, under the impulse of Mohammedism, arose in the VII century and spread rapidly north and east and west, Persia fell before it as did other lands. The Zoroastrian Persians lost their power and had either to turn Moslem or pay tribute as a subject people. Some fled to India and became the ancestors of the modern Parsees. A comparatively small number submitted to the tribute, and the Zoroastrians of present day Persia are their descendents. Before long the vast majority came to profess the Moslem faith and eventually Persia became a land where all non-Moslems were hated, despised, and persecuted. On the other hand the Christians were for a long time treated leniently. They had not resisted the Arabs and they had welcomed the relief from persecution which their coming afforded. "While under Arab rule there were still occasional persecutions of Christians, they were by no means as severe as during the Sassanian period." Among the Persians who, because of their higher culture, became assistants in government administration, professional men, and literati, there were many Christians. Their enlightenment, and their scholarship and acquaintance with the civilization of Europe helped materially in promoting culture among the Arabs. After a temporary setback the Church continued to flourish and to carry on its missionary work. The Mongols also from eastern Asia, who overran the western lands in

the XIIIth century, were at first friendly. "It was about 1300 A.D. that the Church of the east attained its greatest glory. The majority of the people in the principal Turkish tribes of central Asia were Christians."

An Appalling Disaster

It is difficult to realize that so great a movement, so widespread, so beneficent, could almost completely vanish from the continent of Asia. The causes must have been most extraordinary. One such cause, the most conspicuous, was the overrunning of all these vast regions by the tartars under Tamerlane in the second half of the XIIIth century. They came as a devastating flood. Before them fell cities, civilizations, and peoples. They spared neither age nor sex but massacred wherever they went. It was a very long time before humanity could recover from this appalling disaster. The Church could endure persecution but not annihilation. To the small scattered groups of Christians that survived, it must have seemed that the gates of hell had prevailed. Again, Mohammedanism had become more and more intolerant. The Mongols had at length embraced that faith and this in turn had resulted in great detriment to the Church. Still further, in the Church itself there never had been any such close organization as existed in the west. The Church of Rome had indeed lost much of the true Christian spirit, but on the other hand it had centralized its authority and had built up a vast organization modeled largely on that of the great Empire in which it had grown up. This served to uphold it as an institution and gave it a solidity of structure which was of great value in face of the storms that assailed it from without. This element of strength the Church in Asia never possessed. Possibly it might have enabled her to save herself in the midst of the flood. At any rate the desolating storms of continued savage warfare and the consequent confusion of all human society, left only feeble scattered communities that bore the Christian name. The most noticeable of these were the Armenian and Assyrian groups in the mountains northwest of modern Persia. The former group has been mentioned above; concerning the latter this is to be said. In 606 B.C. Nineveh was captured by the Medes and Babylonians. This caused the downfall of the Assyrian Empire. A remnant of that people took refuge in the rugged mountainous region of Kurdistan. From this fast retreat they have never been dislodged, though in more recent times they have spread into Persia also. As the gospel entered into the Persian Empire they professed Christianity as did other parts of the population. Their safe position and hardy courage served to keep them together as one people. It is they who through the vicissitudes of the centuries have maintained their form of the faith, and they constitute the Nestorian Church of the present time. In the XVIIth

century a division occurred and one section of them has since acknowledged the headship of the pope. They are known as the Chaldean Church.

PERSIA is waking up, and that very rapidly. After being dormant for centuries, with no shadow of her ancient glory and hardly a memory of it, lying off to one side from the main lines of human intercourse, she has at last felt the impact of western civilization and is reaching out for its material benefits and undertaking to use some of its methods. Good roads have taken the place of camel paths. They are traversed by auto trucks, though camel caravans are still in use. High grade cars dash along the city streets; both ends of a railway to reach from the Caspian sea to the Persian gulf have been built. In the large cities, streets are being widened and beautified, better houses are being built, schools for boys are carried on by the government in all the provinces, in some of them for girls also, and a number of youths from each province are sent every year to study in Europe. Many other items of progress might be named. Nearly all these advances have taken place during the past few decades. And what has all this to do with Christianity? Very much, many of these changes are directly or indirectly the outcome of Christian missions, and the present situation offers one of the most challenging opportunities in the whole Mohammedan world.

Two Extensive Missions

Present day Persia, more than two and a third times as large as Texas (628,000 sq. m.), has about 10,000,000 population. There are estimated to be some 65,000 Armenians, 40,000 Assyrians, perhaps 12,000 Zoroastrians, 50,000 Jews, and hundreds of thousands of Kurds, largely nomadic. Two extensive missions are carried on, one under the American Presbyterians with headquarters at Teheran, the capital, having seven stations and several substations, the other under the Church Missionary Society of England with headquarters in Ispahan, and occupying four stations and also some substations. They divide the field between them, the former working in the northern part, all across the country, the latter in the central and southern parts. The London Mission to the Jews has schools in Teheran and is doing some work in Ispahan. Several other organizations have undertaken work in various parts of the country.

Persecution Still Possible

Work was begun in Urumia, northwestern Persia, in 1835, in Teheran in 1872, in Ispahan about 1870. Approach was first made to the Nestorians and Armenians. It was quite out of the question at that time

to preach to Moslems. Popular prejudice and official attitude prevented any such effort. The penalty for apostasy from Islam was death. So these other communities furnished a landing place and a base of operations, from which eventually the work could be extended to the major part of the population. It should be observed that the law concerning apostasy is still on the statute books though no longer enforced. The trend of events and popular sentiment have in effect set it aside. Of course various forms of persecution are still possible, from the loss of a man's business or the disowning of a boy by his father if he becomes a Christian, to mob violence, in some remoter district, which might end in murder. Legal protection might or might not be had according to the attitude of the local officials. However, such extremes are rare.

A New Civilization

The Nestorians (Assyrians) in the district of Urumia and Tahriz, members of the church which in ancient times had been so vigorous, at first eagerly welcomed the modern missionaries. They were found to be in great need of the simple gospel. Centuries of oppression had long since left them with no thought of doing more than maintain among themselves their nominal Christianity. This had become merely ritualistic and formal and had not kept them from sinking into gross ignorance, superstition, and immorality. They were despised by their Moslem rulers for these things as well as for being "infidels." They had no literature in the vernacular but they had the Bible in the ancient Syriac. Their ritual was performed in that language, which, however, was understood only by the priests and only imperfectly by them. But notwithstanding a period of opposition, when the native priests were afraid they would lose their power through the proclamation of a pure faith, a wonderful work has been accomplished. The Assyrians living in Persia have been remade. The presentation of the gospel through preaching, teaching, and medical care resulted in a deep and widespread spiritual revival.

In spite of persecution, sometimes by leaders in the old church, sometimes by the Moslems, the converts became very numerous. Eventually they broke away from the old organization and formed the Nestorian Protestant Church. It conformed to the Presbyterian system, contained thousands of members, and became largely self-supporting. The missionaries worked through this organization. This is a very unusual outcome of missionary effort on a foreign field. These Assyrians, adherents of a church which had lost its spiritual power, having only a decadent civilization, became an educated, cultured people. They have a new spiritual life and a new civilization and have themselves constructed a

new church. The world war wrought terrible havoc in this region. Thousands of people were killed and others were driven away starving and destitute. During the last decade they have been gradually getting themselves together and reorganizing. More than twelve hundred are gathered back into the churches and they are working courageously and hopefully.

The Armenians are more widely distributed. Their chief center is Julfa, across the river from Ispahan, and they have a cathedral there. Soon after 1600, Shah Ahmass the Great forcibly transported several thousand families from the older city of that name to this place. The writer and a companion visited it a year ago. The priest in charge courteously showed us through the cathedral and told us something about the history of the church. The paintings which cover the walls were made by Italian artists who were brought there for that purpose. The library contains some very valuable manuscripts of the Bible in the old Armenian language. The ritual is performed in that language, which is understood only by the clergy.

PERSIANS were at length attracted by the Gospel. Gradually, and at first in the face of much opposition, some of them were won to the truth, and were brought into the church. Converted Moslems now form the majority of the membership in the mission churches. Thirty years ago Dr. Robert E. Speer wrote: "Our church has undertaken the most difficult task ever set for men in these missions in Persia and Syria. But some day the chains will be taken from the people and they will be free to turn to him whose truth has been so long obscured by Mahommed." This prediction has been to a great extent fulfilled already so far as Persia is concerned. There are now 500 or more Christians in the mission churches, besides those in the evangelical organization of the Assyrians. This number may seem small but its significance is great in view of the situation. The hard Mohammedan wall still remains but there are cracks in it which will never be mended.

There is a different tone among the more intelligent Persians. Many are Moslems only in name and do not observe Moslem religious laws and customs. Much of the sense of exclusiveness is gone. Approach with the Gospel is not difficult. The educational and medical work not only contribute directly to the work of evangelism but have also helped to create an atmosphere in which it can breathe freely. Intercourse with foreigners has broken down prejudice. Moreover, there is a strong undercurrent against the dominance of the mollahs, the professional religious leaders. They will never again have such controlling power as they have exercised in the past. One of the missionaries said to the writer: "The Persians have never entirely lost

consciousness of the fact that Mohammedanism was forced upon them by a people of inferior culture." A sense of nationalism is gradually arising; it begins to mean something to be a Persian. Zoroastrians, despised and persecuted for so many centuries, are now respected. They have, by constitutional provision, one member in the parliament, as have the Assyrians, Armenians, and Jews also. A few years ago the king, Reza Shah Pahlevi, who is progressive in many ways, let it be known, though without any formal decree, that Moslem women might go out with the face unveiled if they wished to, and he would protect them in doing so.

Influence of Mission Schools

The value of the educational work can hardly be overestimated. It was the excellent mission schools for boys and girls, carried on at first against many obstacles, that stimulated the government to do something more than teach boys the Koran and the Moslem prayers. In Teheran the boys' high school of the Presbyterian mission had for several years been giving some college courses and in 1928 the American College of Teheran was organized. It has a provisional charter from the university of the state of New York. This will be replaced by a permanent one as soon as the requirements of the university have been met, and they are steadily being fulfilled. Every year there are additions to the church from this source and one or more of the present young men have the Christian ministry in view. It has a Y.M.C.A. and a Social Service Club. A certain member of this club, which includes both Christians and non-Christians, became a Christian. He wrote a paper on Christianity and read it before the club. They liked it. Then he showed it to his father, who is a mollah and a member of parliament. He too said it was good. He in turn showed it to a certain high official, who asked in evident surprise whether he approved it. "Yes," said the father, "I do approve it. It tells of a religion of love and doing good to others instead of a religion of hate and the sword."

In Meshed, the great shrine of Imam Reza, which is richly endowed, maintains a school. Last year a Christian young man who had just received his B.A. at the college, was asked to become the dean of this Mohammedan institution and he now occupies that position. In Ispahan, the leading school of the English mission sends out groups of teachers and students over the week ends or during holidays to do evangelistic work in the villages. A Persian Christian teacher in the school at Resht said: "The government schools are now giving good intellectual instruction but they are wholly lacking in moral and spiritual education. The mission schools must keep ahead of them in all branches in order to maintain their prestige and continue to have

their moral and spiritual influence." Similarly, the physicians and mission hospitals have led the way professionally, and there are now government hospitals with competent doctors, many of whom were trained in Europe. But they have none of the sympathy and spiritual atmosphere which give the medical service of the missions such an uplifting influence. "All our hospital work," said Rev. Mr. Rogers of Ispahan, "is done as the servant of spiritual work."

The Christian Church of Persia

For some years there has been a growing desire on the part of the native Christians for a union of all the churches into one organization, the Christian Church of Persia. The denominationalism of the West means nothing to them; their Christian faith means everything. The missionaries are heartily in favor of the idea. So far as they and the nationals are concerned, the problem is one of adjustment and practicability. Inter-church conferences are held from time to time, participated in by missionaries and delegates from the churches. Bishop Linton, who is at the head of the Church Missionary Society's work in Persia, presented the case very earnestly at the recent Lambeth Conference. It is very important that the Christians of Persia continue to have the cooperation and backing of the missions and of the home organizations that maintain them. The desire is for a solution of this problem which will conserve all the existing elements of strength and add those to be found in union.

The most notable recent event in Persia is the holding of a series of public evangelistic meetings first in Teheran and then in Meshed in December and January last. They were widely advertised in each city and vicinity. Rev. W. M. Miller came from Meshed and preached every day for eight days and held after-meetings for inquirers, and Rev. H. C. Schuler of Teheran reciprocated with meetings in Meshed. The attendance was large and the interest was very great. The ministers themselves were surprised at these results and still more at the holdness with which people publicly acknowledged their interest and signed cards with their addresses, declaring their desire to know more about Christ. In Teheran some seventy cards were signed. Of these twenty-two were by young men from the college and thirty were by persons hitherto unknown to the members of the mission. In Meshed eighteen persons professed conversion, but it is quite too early to know results.

Unprecedented Anywhere

Great care is exercised in dealing with such cases and a considerable period of instruction and acquaintance is necessary before receiving people into the church. But a large proportion of those concerned

in this movement are meeting regularly with the ministers for this purpose. Most of the twenty-two college youths are in this group. The reception in Meshed was the more astonishing because that is a shrine city and the people have generally been extremely fanatical. Such gatherings as these would have been utterly impossible anywhere in Persia a few years ago. But there was no opposition nor even any question by the authorities and only the most respectful attitude on the part of the public, so far as they took any notice of what was going on. The writer said to a Persian Christian, a member of the college faculty, "This is an event quite unprecedented in Persia." "More than that," he replied, "it is unprecedented in any Mohammedan country in all the world."

After the recent articles on "Christianity in Persia" were sent to THE BAPTIST the following events occurred which should be noted lest the impression left be more rosy than facts warrant:

Rev. Mr. Wilson of Teheran went to Demghan, a town some 250 miles to the east, to hold evangelistic meetings. A certain official there told him this would not be allowed. "We cannot permit," he said, "any utterance against Islam." "But," replied the missionary, "we never speak against Islam, we only deliver our own message." Again the officer objected, "We cannot permit anything to be said against the government," and again the missionary replied, "We never speak against the government. In fact, in our church services we pray for His Majesty the Shah and for all others in authority." But the officer would not change

his attitude. He added, however, "We have nothing against you personally. I should be pleased to have you stay in Demghan as my guest as long as you wish" (a touch of Persian courtesy), "but you must not hold the meetings which you have planned. No propaganda can be allowed."

Not long after that Rev. Mr. Miller was coming through Teheran on his way to America for a furlough. Plans were made for a brief series of meetings as a sequel to those of the succeeding winter. Dr. Schuler, in view of what had happened in Demghan, made inquiry beforehand as to whether the meetings would be allowed. An official of whom he inquired said, "We are with you. I should be pleased to come myself and speak at your meeting." (Just what he meant by this one cannot say.) "Yes, you may hold the meetings but do not advertise them." Invitations were circulated privately and the meetings were held without molestation.

Concerning these events there is this to be said: There has been of late much adroit and persistent propaganda for Bolshevism. There is reason to believe that the government, being much opposed to Bolshevism but not wishing to specify it by name in an order of exclusion, felt it necessary to put the ban on all foreign systems, which, of course, included Christianity. There has been no interference by the government since then, but it must be remembered that there is no freedom of religion in Persia. The preaching of the gospel is tolerated, but that a Moslem should be converted is not recognized as a possibility.

